The Colonization Herald
AND GENERAL REGISTER.

CONDUCTED BY THE PENNSYLVANIA COLONIZATION SOCIETY.

WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

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For the Colonization Herald.

The times in which we live require a combination of knowledge, zeal and prudence, for the accomplishment of extensive good, in the best way. The parcelling out of the wide field of benevolent exertion, in our day, gives to each class of philanthropists his favorite department of labor, and by steady and harmonious exertion, with a good understanding among the friends of each worthy cause, the greatest amount of genuine happiness may, with the blessing of Providence, be promoted. There is wisdom in the plan of arranging the different kinds of labor, so as to assort for them suitable agents—as all cannot attend to each, nor each to all. Your labors, respected sir, and of your worthy associates, are appropriated to the benevolent purpose of elevating the free people of color, by their colonization in their fatherland. I am but an humble individual of the many who look with favor upon your laudable scheme. I have the satisfaction of remembering the success of a plan proposed to the Assembly of 1825, of which I was a member, resulting in the recommendation to our churches annually to contribute to your funds, on or near the 4th of July—which came up from the Presbytery of the District of Columbia, then represented by a colleague from Alexandria and your humble servant, who used no other effort than in private conversation; a public discussion of the merits of the proposition not being requisite, to effect the passage of a resolution to this end. In seeking thus to advance your interests, little did any of us then anticipate the strange version of which it seems our plans are susceptible. Yet, by many who affect to be considered the sole or best friends of the colored man, we are believed to be—or if not believed, *said* to be, his worst foes.

It is some gratification to find distinguished men, who have gone before us, who were broadly committed to the principle of emancipation, friendly to colonization, w[illegible]eby the union of the two things is seen to have be[illegible]n entertained in the minds of some—certainly of [illegible]e best friends of the rights of man. We have jus[illegible]sen from the perusal of Jefferson's life, by B. L. F[illegible]ner, (N. Y. edition, 1835.) If you have not lat[illegible], or ever before, published his well known sentiments on slavery and colonization, you will not find, I think, their admission unacceptable. The first extract, taken from page 34 of his biography, was expressive of his views in A. D. 1769, several years before the Declaration of American Independence, when he was chosen one of the representatives to the Virginia Legislature, from his native county.

"He distinguished himself at once, by an effort of philanthropy, to which the steady liberalization of sixty years has not brought up the tone of public sentiment; at least, so far as to reconcile the major will to the personal sacrifices which it involves. The moral intrepidity that could prompt him, a new member, and one of the youngest in the house, to rise from his seat, with the composure of a martyr, and propose, amidst a body of inexorable planters, a bill '*for the permission of the emancipation of slaves*,' gave an earnest of his future career, too unequivocal to be misunderstood. It was an act of self-immolation, worthy the best model of Sparta or of Rome. He was himself a slave-holder, and from the immense inheritance to which he had succeeded, probably one of the largest in the house. He knew, too, that it was a measure of peculiar odium, running counter to the strongest interests and most intractable prejudices of the ruling population; that it would draw upon him the keenest resentments of the wealthy and the great, &c. In return for these sacrifices, he saw nothing await him but the satisfaction of an approving conscience, and the distant commendation of an impartial posterity. He could have no possible motive but the honor of his country and the gratification of a warm and comprehensive benevolence. The bare announcement of the proposition gave a shock to the aristocracy of the house, which aroused their inmost alarms. It touched their sensibilities at a most irritable point, and was rejected by a sudden and overwhelming vote.

"This was Mr. Jefferson's *first* measure of reform; and although rendered abortive by the immature state of things, it was but the inception of a long series of efforts, partly successful, partly not, in the same benevolent cause. In flying 'Notes' to M. de Marbois, of the French legation, he says, 'Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people, that these liberties are the gift of God? That they are *not to be violated* but with *his wrath?* Indeed, I tremble for my country, when I reflect that God is just! that His justice cannot sleep for ever! that considering numbers, nature, and natural means only, a revolution in the wheel of fortune, an *exchange of situation* is among *possible* events: that it may become *probable* by *supernatural interference!* The Almighty has no attribute which *can take side with us* in such a contest.'

"In farther evincing Mr. Jefferson's repugnance to domestic slavery, we may adduce the fact that a bill reported by him in the Virginia Legislature, A. D. 1778, in the midst of the revolutionary war, terminated the slave-trade for that province, and was the incipient reform measure which resulted finally in the abolition of this infamous traffic by an act of Congress, A. D. 1794, *thirteen years before Great Britain adopted the same measure*, and sixteen after Virginia—three years after Mr. Wilberforce, who is considered the father of African abolition in England, made his first grand motion to that effect in the House of Commons."

In a revisal of the code of laws for Virginia, in which he acted a distinguished part, as chairman of the committee for this purpose, appointed by the General Assembly of that state, the emancipation of the slaves was attempted. It was designed to effect this in behalf of *all born after the passage of the act.* The bill in which this subject was placed by way of amendment, was taken up by the Legislature in 1785; neither Mr. Jefferson nor Mr. Wythe, his coadjutor in the undertaking, being members; but this feature of it was not proposed.

Says his biographer: "If there was any one question connected with the freedom and happiness of mankind, on which the genius of Mr. Jefferson kindled into an extravagance, seemingly incompatible with sobriety and right reason, *it was that of the emancipation of slaves.* It was hardly possible for him, as he declared, to write and be temperate on the subject. The quotations already given to the reader, exhibit abundant evidence of the intensity with which he yearned, to use his own language, 'for the moment of delivery to this oppressed description of men.' The following vehement exhortation was penned in France, on learning the passage of the Slave Bill, in Virginia, without the adoption of his concerted amendment:

"'What a stupendous, what an incomprehensible machine is man! who *can endure* toil, famine, stripes, imprisonment, and *death* itself, in vindication of his own liberty, and the *next moment* be deaf to all those motives whose power supported him through his trial, and inflict on his fellow men a bondage, *one hour* of which is fraught with more misery than ages of that which he rose in rebellion to oppose! But we must await with patience the workings of an overruling Providence, and hope that that is preparing the deliverance of their own suffering brethren. When the measure of their tears shall be full—when their groans shall have involved Heaven itself in darkness—doubtless a God of justice will awaken to their distress, and by diffusing light and liberality among their oppressors, or at length, by his exterminating thunder, manifest his attention to the things of this world, and that they are not left to the guidance of blind fatality.'"—p. 164.

If all this be not sufficient proof of his ardent, persevering love of African liberty, language and conduct are in vain adduced in evidence for any purpose. Here we have a friend of the colored man, who by word and deed accomplished as much as Wilberforce, whom all consent to pronounce a humane abolitionist. If this be a point given up, as past dispute, then we are able to prove another point, no less clearly, viz: that abolitionists have no reason to pronounce colonization and its friends the foes of the colored man—for Mr. Jefferson was a colonizationist. Still he remained as firmly as ever a friend to all the best interests of the colored race, as advocated in the revisal of the code of Virginia laws, and in an amendment which contemplated their emancipation, but which, owing to his absence, failed to be brought forward. In allusion to this measure of humanity, A. D. 1821, in his 77th year, and 35 years after it was first contemplated by him, he says—

"It was found that the public mind would not yet bear the proposition, nor will it bear it even at this day, (1821.) Yet the day is not distant, when it *must bear* and *adopt* it, or *worse* will follow. Nothing is more certainly written in the book of fate, than that *these people are to be free;* nor is it less certain, that the two races, *equally free, cannot live in the same government.*

"Nature, habit, opinion, have drawn indelible lines of distinction between them. It is still in our power to direct the process of *emancipation and deportation*, peaceably, and in such slow degree, as that the evil will wear off insensibly, and their place be, *pari passu*, filled up with free white laborers. If, on the contrary, it is left to force itself on, human nature must shudder at the prospect held up. We should in vain look for an example in the Spanish deportation or delætion of the Moors." If it be said that his mind had changed with the advance of his age and with the times, and was influenced by the modern scheme of African colonization, now in operation, and for the last 16 or 20 years past, this is contrary to well known evidence.

So far from the fact is this idea, that we find, as early as A. D. 1786, in the bill or amendment to one on the subject of emancipation, which, as already stated, failed to be presented, owing to Mr. J.'s absence, the scheme of colonization and emancipation went hand in hand. "It was agreed (that is, in committee, for it never came before the house) to embrace in the residuary proposition a clause directing that the after born slaves should continue with their parents to a certain age, then be brought up at the public expense, to tillage, arts or sciences, according to their geniuses, till the females *should be eighteen*, and the males *twenty-one years of age, when they should be colonized* to such places as the circumstances of the time should render most proper; sending them out with arms, implements of household and the handicraft arts, seeds, pairs of the useful domestic animals, &c.; to declare them a free and independent people, and to extend to them our alliance and protection, till they should have acquired strength; and to send vessels, at the same time, to other parts of the world for an equal number of white inhabitants; to induce whom to migrate thither, proper encouragements were to be proposed."—p. 163.

"He *insists upon colonization*," says his biographer, "to a distant country, as the only safe and practicable mode of ultimate redemption; and urges strong reasons of policy, as well as necessity, against their being retained in the state, and incorporated among the race of whites. His language is, "Deep rooted prejudices entertained by the whites; ten thousand recollections by the blacks, of the injuries they have sustained; new provocations; the real distinctions which nature has made—and many other circumstances, will divide us into parties, and produce convulsions which probably will never end, but in the extermination of the one or the other race."

And to conclude our extracts, and to show very forcibly how much he deprecates the influences of the whole system of slavery on all concerned, and how much he desired it at an end, we offer the following, (p. 217.) "The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motives either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy, who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies; destroys the morals of the one part, and the *amor patriæ* of the other. For *if a slave can* have a *country in this world*, it must be *any other in preference to that* in which he is *born* to *live and labour for another:* in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavours to the banishment of the human race, or curtail his own miserable condition on the endless generations proceeding from him." (p. 217.)

Now we may decide, every man for himself, on the practicability of uniting the two things—an unequivocal opposition to domestic slavery and a strong advocacy of the cause of colonization.

The best friend in Virginia to the cause of African liberty, among all the great and renowned and enlightened patriots, statesmen and philosophers, of a bygone century, is here seen throwing the weight of his powerful name and influence into the scale of colonization. He deprecates a very rapid process of deportation by which, as in the Spanish frightful experiment,* thousands, tens or hundreds of thousands, might be destroyed, but he approves a gradual, silent removal, slow but sure, by which the growing evil may be checked and finally die. The feasibility of the plan of colonization is a different question—as also is the feasibility of the plan of emancipation. Though for ourselves we are free to confess ourselves friendly to it and to the other. But we have not to do with this question at present. It is with another, a mere question of fact. Was there, is there, can there be, such a thing as a most decided, ardent, unwavering zeal for the temporal and political welfare of the coloured race, combined with an approval of a scheme of gradual colonization to a distant shore? If there can be, name the individual. We name Thomas Jefferson, and his name overshadows a multitude, of smaller note. We are aware, however, that in this enterprise they do not own him their leader, but justice to his memory would perhaps give him this honor.

The fact, we think, fully proved, and for ourselves it is sufficient. But we have additionally, and so doubtless have thousands more, the testimony of the hidden man—our own heart. Here will we rest. We cannot mistake. The cause of colonization has long held a place in my best affections, and has had a share of my exertions for its promotion in various ways. I think that like every thing human it admits of amendment—and yet as it is, it is worthy I deem of the pens of the wise and the tongues of the eloquent. I may offer my thoughts if opportunity present, are some points of interest to the coloured man, and to his best friends, touching a certain common ground of humanity which all the humane, patriotic and pious can agree to advocate. At present no more.

A SUBSCRIBER.

* The writer refers to the expulsion of the Moors from Spain.—ED.

From Addison's Damascus and Palmyra.

ARAB AND BRITISH CIVILIZATION CONTRASTED.

It amuses me when I hear individuals at home, boxed up in their chimney corners, quietly stigmatising whole tribes of people as barbarians and savages, because they happen to be poor, or wear turbans, shave their heads, marry three wives, and eat with their fingers. I recollect an old gentleman in a pair of green spectacles, not very long ago, coming to ask me if Ibrahim Pasha was not settling many of the Bedouin Arabs in villages, teaching them to cultivate the ground, and *civilizing* them.

Civilization is a word that is in every body's mouth, but few of those who make so frequent a use of it, seem to know exactly what they mean, or to attach any precise definite idea to it. The Bedouin Arabs are, as I understand the word civilization, much more civilized than a vast portion of the British population. I speak of their conduct as regards each other, not as regards their intercourse with the rest of the world, whom they consider aliens and enemies, and whom they rob and despoil whenever they can get hold of them. A townsman, or settled householder, is always considered an enemy by the Bedouin, and his relation with respect to the latter, is on the same footing as that between Bedouins of hostile tribes, who are at open war with each other; a fact, as before remarked, in curious and most striking accordance with the predicted destiny of the wild Ishmaelites, in the Holy Scriptures.

The openly professed calling of the Bedouin is that of "Robber;" it is his prided designation, his most flattering epithet, *Haramy*, "Robber." Their father Ishmael being robbed of his patrimony, say they, God gave his posterity the wilderness, with leave to seize the goods of all those who might come there. Consequently, the moment a stranger is seen on the verge of its extended horizon, the Bedouin experiences the same feelings as those of a settled householder who sees an intruder walking into his house without permission. The stranger, if found to be either the member of a hostile tribe, or a "townsman," is surrounded by their horsemen; to resist is death. With submission, life is always spared, with the loss of goods. What a mark of barbarism! we shall be told. Well, then, let us cross the threshold of these savages, and having made friends with them, and entered into a mutual compact to waive individual hostility and eat food together—let us look at the mode of life, the customs, and conduct of these uncivilized people *inter se.*

You become the friend and the guest of the Bedouin.

Within the memory of man, the betrayal of a guest by a Bedouin has never been known, or personal safety to have been violated, when a Bedouin has once promised "dakheil," or protection.

The Bedouin will lay down his life in defence of his guest.

He will starve himself to find that guest a supper, and will give him his own mat to sleep on.

There are hundreds of travellers in the desert who live altogether on Bedouin hospitality, and the poor hungry Bedouin will always divide his scanty meal with the hungry stranger, although it may be the last morsel of food in his possession: nor will he let the stranger know the sacrifice he has made to satisfy his wants.

The kindness of the Bedouin Arabs to the brute creation is proverbial.

They will never suffer a child to be beaten, thinking it base and cowardly under any circumstances, to lift their hands against a defenceless infant.

Among them a man may be killed in a quarrel or sudden fit of passion, but the cool, deliberate murders of civilized England are unknown. Corporal punishments are unknown; the punishment, from time immemorial, for all offences has been by the imposition of a fine.

The Bedouin has a religious regard for the sanctity of an oath, and he who solemnly swears falsely is for ever disgraced.

If a dying Arab commits the guardianship of his wife and infant family to a stranger, the obligation is of the most sacred nature, and the whole family of the person to whom that guardianship is committed are the hereditary protectors of the woman and her orphans.

The chastity and morality of both men and women among the Bedouins is undoubted and indisputable.

The Æneze Arabs never cohabit with their female slaves, but after a fixed period of servitude marry them to their male slaves.

The Bedouin will not touch wine or intoxicating liquor, but contents himself with water and with milk as a beverage.

There are no prisons among the Bedouins.

In their warfare and their plunderings, women are always treated with the greatest respect.

A Bedouin never returns to his tent after an absence without bringing a present for his children; and the honor of himself and tribe are involved in the strict discharge of these different obligations.

The affectionate, peaceful demeanor of the Bedouins among themselves, and the softness of their temper, and the kindness of their disposition, cannot but strike a stranger most forcibly.

When the different tribes are not in open hostility with each other, they live together as brothers. The Bedouins have universally the character of being merciful and compassionate to the unfortunate, so as, remarks a great traveller, often to cause them to forget that an unfortunate person is their enemy.

Yousef Pasha, in 1810, obliged to abandon Damascus, sought refuge at the tent of Mehannan el Melhen the Bedouin Sheikh with whom he had always been on bad terms; "My tent," said the Sheikh, "is the secure asylum for persons in distress, and has had before now the honor of sheltering great men. Let Solyman Pasha cut all the throats of the Melhelms, he shall never drive you from this spot."*

"'What!' cried the Wahabee chief Abdallah Ibn Saoud, they will tell you that were they even to kill one of Saoud's family, and that I should pronounce their security, they would trust my word.'"†

All individuals in the East who have had extensive dealings with the Bedouins, bear testimony to the possession of the above qualities by the bulk of the tribes, and no people have better opportunities of judging and forming an opinion than the merchants of Damascus who are engaged in the Bagdad trade.

Now I ask those who have the word civilization always on their lips, and who would inquire if Ibrahim Pasha is not collecting some of the Bedouins of the Haouran into villages and *civilizing* them, in what respect do they consider the great bulk of the lower orders of people in England to be more advanced in civilization than the poor Bedouin of the desert? and in what way is their discharge of the private and social duties of life superior to his? Does their intercourse with each other display a purer spirit of charity, of brotherly love and affection—a more scrupulous exercise of the private duties of social life? Are they more ready to shield the oppressed, to feed the hungry? Do they possess more good nature, more cheerfulness and softness of temper? Are they truer in friendship and more valuable and pleasing as companions? Do they possess more equanimity of temper and peacefulness of demeanor? Do they live in a more brotherly manner together, and do they cherish in their breasts purer sentiments of mercy and compassion than those people they are so apt to term uncivilized and barbarous? Does their conduct towards each other display more guarded forbearance than that of the Bedouins—are they still more careful than he is, not to use opprobrious language and abusive epithets?

Are they disgraced among each other if on slight occasions they stigmatise their fellow men of the same tribe, "of the same village," with whom they are constantly meeting in social intercourse, as "a traitor," "a liar," an "*inhospitable* wretch," and is the society of a man who has been known to use such expressions groundlessly and without sufficient cause ever after avoided, as a person whose society ought to be shunned among the bulk of the English nation? And lastly, is intoxication so utterly unknown among the British people, as it is among the Bedouins of the desert?

What then is the criterion of civilization in England, the nation which assumes to be the most civilized of the whole world, as well as the most wealthy?

Is the beating of children, as I have seen them often and often beaten by the lower orders of the people in England, a criterion of civilization?

Are the assaults, the black eyes, the brutal treatment of defenceless females, the cases of drunkenness, debauchery, villainy and crime, which we see figuring in the columns of the police reports every morning on our breakfast table, and which disgust us with the very sight of a newspaper, criterions of civilization?

Is that edifying exhibition to which we are sometimes treated, of a woman exposed for sale by her husband, in a fair, with a halter round her neck, a criterion of civilization?

Are the boxing matches with which we are so frequently entertained in our streets, when the combatants are surrounded by an applauding circle of spectators, who seem to take delight in the sight of bloody noses and broken heads, criterions of civilization?

Are the scenes of drunkenness and vice exhibited within the purlieus of the spirit-shops of London, and of all our great towns, and the disorderly state of our streets after dark—such in fact as is no where else to be met with in the world, criterions of civilization?

Is the treatment the little children have been proved to experience in our factories, a criterion of civilization?

Are the prisons which every where deck the land in sombre majesty, the most imposing buildings after the cathedrals, criterions of civilization?

Are the cases that are constantly brought before the petty sessions in England, women binding their husbands over in recognizances to keep the peace towards them, &c., &c., criterions of civilization?

Let us not be too hasty in calling the Bedouins uncivilized, because they are poor, live in tents, eat coarse food, and are not so learned as ourselves; and instead of restlessly inquiring whether the governor of Syria is adopting measures to civilize them, let us rather direct our inquiries nearer home, and ascertain whether reformation and improvement is not more urgently required there than in distant regions.

* Burckhardt.

† Letter to Toussoun Pasha.—Burckhardt.

INCIDENTS OF TRAVEL IN GREECE, TURKEY, RUSSIA AND POLAND.

This work is by Mr. Stephens, the author of Incidents of Travel in Egypt, Arabia Petræa and the Holy Land. He carries the reader through various portions of Greece, to Smyrna, Constantinople, Odessa, thence through the interior of Russia to Moscow, St. Petersburg, Warsaw and Cracow—every where meeting with objects, persons and adventures well worth describing, and describing them with inimitable spirit and intelligence. The volumes are exceedingly well got up, and very entertaining.

The following extract describes the condition of the Serfs of Russia. These are represented to be not less degraded than the slaves in our southern states, in intellect, character and personal bearing. The marks of physical and personal degradation were so glaring, the author says he was compelled to abandon certain theories so common with his countrymen in regard to the intrinsic superiority of the white race over all others:

The serfs of Russia differ from slaves with us in the important particular that they belong to the soil, and cannot be sold except with the estate; they may change masters, but cannot be torn from their connexions or their birth-place. One sixth of the whole peasantry of Russia, amounting to six or seven millions, belong to the crown, and inhabit the imperial demesne, and pay an annual tax. In particular districts, many have been enfranchised, and become burghers and merchants; and the liberal and enlightened policy of the present emperor is diffusing a more general system of melioration among these subjects of his vast empire. The rest of the serfs belong to the nobles, and are the absolute property and subject to the absolute control of their masters, as much as the cattle on their estates. Some of the seigneurs possess from seventy to a hundred thousand; and their wealth depends upon the skill and management with which the labor of these serfs is employed. Sometimes the seigneur sends the most intelligent to Petersburg or Moscow to learn some handicraft, and then employs them on his own estates, hires them out, or allows them to exercise their trade on their own account, on payment of an annual sum. And sometimes, too, he gives the serf a passport, under which he is protected all over Russia, settles in a city, and engages in trade, and very often accumulates enough to ransom himself and his family. Indeed, there are many instances of a serf's acquiring a large property, and even rising to eminence. But he is always subject to the control of his master; and I saw at Moscow and old mongik who had acquired a very large fortune, but was still a slave. His master's price for his freedom had advanced with his growing wealth, and the poor serf unable to bring himself to part with his hard earnings, was then rolling in wealth, with a collar round his neck; struggling with the inborn spirit of freedom, and hesitating whether to die a beggar or a slave.

The Russian serf is obliged to work for his master but three days in the week; the other three he may work for himself on a portion of land assigned to him by law on his master's estate. He is never obliged to work on Sunday, and every saint's day or fete day of the church is a holiday. This might be supposed to give him an opportunity of elevating his character and condition; but wanting the spirit of a free agent, and feeling himself the absolute property of another, he labors grudgingly for his master, and for himself barely enough to supply the rudest necessaries of life and pay his tax to the seigneur. A few rise above their condition, but millions labor like beasts of burden, content with bread to put in their mouths, and never even thinking of freedom. A Russian nobleman told me that he believed, if the serfs were all free, he could cultivate his estate to better advantage by hired labor; and I have no doubt a dozen Connecticut men would cultivate more ground than a hundred Russian serfs, allowing their usual non-working days and holydays. They have no interest in the soil, and the desolate and uncultivated wastes of Russia show the truth of the judicious reflection of Catharine II., "that agriculture can never flourish in that nation where the husbandman possesses no property."

It is from this great body of peasantry, that Russia recruits her immense standing army, or, in case of invasion, raises in a moment a vast body of soldiers. Every person in Russia entitled to hold land, is known to the government, as well as the number of peasants on his estate: and upon receiving notice of an imperial order to that effect, the numbers required by the levy are marched forthwith from every portion of the empire to the places of rendezvous appointed.

* The colonial physician, Dr. Johnson, is at present the acting Governor at Bassa Cove.—*Ed. Col. Herald.*

From the Vermont Chronicle, June 6.

WEST AFRICA.

A stranger called the other day and expressed a wish for time to assist us in making selections from the last number of the African Repository. He was an anti-colonizationist. He mentioned one passage that had interested him particularly. It was a statement like this: That at first colonization was much opposed by large slave-holders in Maryland, but when they came to understand that it would increase the value of their property, they became its advocates. Such, as we understood him, was the purport of the paragraph. And his inference was, that colonization ought not to be patronized.

Let us see how this principle will do in another case. One of the leading inferences in Thome and Kimball's West Indies, from what they learned in Antigua, is, "that emancipation in Antigua was the result of political and pecuniary considerations merely." They quote the following remark, made by an influential gentleman before emancipation took place: "I have been making calculations with regard to the probable results of emancipation, and *I have* ascertained beyond a doubt, that I can cultivate *my* estate at least one-third cheaper by free labor than by slave labor."—Ought emancipation to have been opposed because some masters advocated it on such selfish grounds? Again: In Barbadoes the apprenticeship system was adopted. It is now likely that entire emancipation will soon be proclaimed. It is advocated by slaveholders, because likely to "increase the value of their property." Speaking of a gentleman who had been a planter 30 years, Messrs. Thome and Kimball say—"He has made a calculation of the expenses of cultivating the estate on which he resides for one year during slavery, and what they will probably be for one year under the free system. He finds the latter are less by about $3,000." Ought entire emancipation in Barbadoes to be opposed because planters seek it for such reasons?

No—the *principle* that a plan must be opposed because some of its supporters are actuated by unworthy motives, will never do.

What were the other passages that the gentleman had in his mind, we do not know. The last number of the Repository received here contains much that is interesting. For instance:

1. The acting Governors at Monrovia and Bassa Cove,* at the latest date were colonists; and were discharging their trusts in a manner highly creditable to their intelligence, judgment, and energy. All the other offices are filled by colonists.

2. The people at all the colonies are remarkably temperate and moral. The Maryland, Pennsylvania, and (if we mistake not) Mississippi colonies, were all commenced and have all been prosecuted on strict principles of abstinence from the use of ardent spirits as a beverage, and from the traffic in them. And as to Liberia, Dr. Goheen, after residing in the colony five months, and having much intercourse with the citizens during the whole time, writes: "I have only seen one man intoxicated and heard but one make use of profane language since I landed in Africa. He adds:

"I watched them narrowly last fall, during the three days' election for a lieutenant governor, councillors, and other officers, and though party spirit ran high, each having its favorite candidates, yet there was no liquor to be seen—no swearing, no fighting, nor any of the many unpleasant circumstances which I have known to take place on like occasions, where there was a *less* number of qualified voters. The business of the colony is transacted according to due form of law, and it is not one of my least resources of enjoyment to visit the courts, and observe the dignified manner in which they are conducted—the judge, jury, attornies, &c., &c., of colonists."

3. The colonies are evidently religious communities. There are 18 churches in Liberia; forty clergymen in all the colonies; every church is supplied with preaching on the Sabbath; and religious meetings are held weekly in many of the native villages. About one-fifth of the whole population are members, in regular standing of Christian churches. "The tone of society is religious. No where is the Sabbath more strictly observed, or the places of worship better attended. Sunday Schools and Bible Classes are established generally in the churches, into which, in many cases, native children are gathered with those of the colonists."

4. It is the intention of friends of colonization to make the colonies so attractive to intelligent and well disposed people of color, that they will soon emigrate, in great numbers, at their own expense. "The emigration that takes place from Europe to America is now treble the increase of the whole colored population of the United States. These emigrants come on their own means—because America is attractive—because it is for their interest to come." The friends of colonization, through intelligent, moral and prosperous colonies, would excite the same feeling among people of color here.

5. The slaves emancipated by the late Mr. Tubman, of Georgia, who have been repeatedly mentioned, have gone to Africa with a very liberal outfit, from the legacy of their late master, and leaving behind them a large sum to be expended for their benefit, as their situation in Africa may hereafter require.

6. Dr. Goheen, formerly of Pennsylvania, writes that before he went out he was sceptical respecting the accuracy of some statements made by friends of colonization, because he heard so much of a contrary character from men whom he had considered too conscientious to make known misstatements, and too well informed to be ignorant on the subject. He could not avoid, he says, placing some confidence in the very eloquent remarks of "abolition gentlemen," respecting "the ignorance, the vices, profaneness, debauchery, drunkenness, and miserably wretched and famishing state of the colony." He now says: "From all the information I have been able to collect, by observation and otherwise, I have no hesitancy in pronouncing all such accounts of Liberia and its inhabitants to be utterly without the shadow of foundation or truth, and flagitious misrepresentations."

7. The colonists are doing good to the natives. The last report of the Methodist Liberia Mission says: "Though some of our native converts are *right out of the bush*, yet many of them are individuals who have been residing in the families of colonists, have been taught by them the knowledge of the Christian's God, have witnessed their pious examples, which have proved unto them the savor of life unto life, and owe in a great measure their salvation to them as instruments in the hands of God."

We might enlarge our extracts, of similar tenor, under each of these heads, and add others of kindred character; but we cannot say that any of these things are what interested the gentleman so much. We are sure, however, that a reader of this number of the Repository, who delights to dwell on all the good that is done in the world, would find such representations the most promising and interesting.

From the New York Observer.

ANTI-SLAVERY SOCIETIES.

The Rev. Professor Emerson, of Andover, is addressing, through the Boston Recorder, a series of letters to the Rev. Dr. Osgood, in reply to the charges of moral delinquency, made by the latter at the N. E. Anti-Slavery Convention, against all ministers who do not join the Anti-Slavery Society. Though peculiarly adapted to the state of things in New England, where they will do much good, we should be glad to transfer the whole to our columns, did other claims permit. We give an extract from the fifth letter, which, whether it fully sustains its conclusion or not, contains much appropriate and important truth.

"I said, in a former letter, that I had never joined the Anti-Slavery Society, nor even the American Union. My name, it is true, once appeared in the papers as belonging to the latter; but it was a mistake. I was present a part of the time at the meeting when it was formed, and should then have joined it, had I not been called away from the meeting before its close. I loved the object, and have ever reposed the greatest confidence in the men engaged in it. They appear to me to have acted with great wisdom and discretion, and have perhaps done as well as could be done by any such society in the like circumstances. Why then have I not joined so sober, respectable, and philanthropic an association? Did the denunciations of the abolitionists frighten me from it? or their arguments dissuade me? Far otherwise. It was a very different course of argument which could withhold me, especially when I found that society assailed, and the vain boast put forth of having "given it its death-blow." The effectual argument was this, that under our peculiar circumstances, THE NORTH CAN DO MORE FOR THE SPEEDY REMOVAL OF SLAVERY WITHOUT ANY ORGANIZATION AT ALL, *than with one.* My belief in the soundness of this position has been gaining confirmation from that day to the present. And this is the one grand reason, my dear sir, why I have not joined that Union, and why I have not even wished to strike out any *new plan*, or to see any new plan invented by others. 'The old is better,' in my view; the good old way of exerting 'moral power over the south' on this subject, which has been pursued, with at least no *bad* effect, by every son of freedom at the north, for more than half a century. Instant in season and out of season, always and every where, from the cradle to the grave, the sons of the Puritans have testified their aversion to slavery and their desire of universal emancipation. Their voice thus incessantly uttered by every individual, was heard and perfectly understood at the south. And it had all the effect there which moral power (unaided by physical, like that of England over her colonies) can be expected to exert. That influence it was exerting slowly, but surely. No man at the south dreamed that a pro slavery man could be found north of the Potomac. But this voice, long so shrill, so clear, so unbroken, and in power like the sound of many waters, has of late been interrupted by the din of all kinds of jarring cymbols and Babel voices. Whence has come this clangor? It is from the concussions produced by the organizations formed against slavery. It is the crashing among the very elements of human nature, thus violently put in wild commotion. The fault, to be sure, is not mainly, if at all to be attributed to the American Union. Where it does more specifically lie, may be an inquiry in a future letter. It is not from their action that the idea has spread over the south, that more than half of us are propitious to slavery. But if the north is ever to resume her moral influence on the south, it appears to me indispensable that the south should again hear that clear, harmonious, unbroken voice. And the return of that voice I should expect the more speedily, if every society that wears either the name or the imputed character of Anti-Slavery, were disbanded and forgotten. Then, instead of our wranglings about men and measures, and our continual criminations about pro-slavery and fanaticism and ambition, there would come forth the more pure and genuine sentiment that lies at the bottom of every New Englander's heart. Every author in his book, every editor in his magazine, every orator in his harangue, every householder amid his guests, nay, every passenger in the steam-boat, the car, the stage coach, would bemoan the existence of slavery, and kindly wish success to the wise and good at the south, in their efforts to abolish it. Every minister in the sanctuary, and every patriarch at the family altar, with tears of mingled commisseration for the slave and for the master and for their children, would pour forth the united prayer of melting hearts for the removal of this monstrous offspring and curse of sin. God would hear such prayer and answer it. Our children would hear it; and not be left, as now, in danger of growing up pro-slavery men. Our southern guests, not banished from our communion, but welcomed to our altars and our hearths, would hear this. It would be something which they could willingly and profitably hear. And seeing us thus 'lifting up holy hands without wrath,' they would be constrained to say, that of a truth God was with us. The good among them would join such prayer most heartily, and would return home more courageously devoted to the one exalted labor to which Providence has called them by their location.

This, my dear sir, is a glimpse at the *beau ideal*, long before my mind, in respect to the *mode* in which we may exert the best and strongest influence in favor of emancipation. May I not, then, and may not all who have taken a like view, be pardoned and held sincere, even though the view itself should be pronounced childish. We honestly think the old mode the best, and therefore do not join with, nor try to invent any new one."

RUM AND RUIN.

"I write unto you, young men."

To see an immortal mind at any period of its existence, wrecked by intemperance, is a melancholy spectacle. But to look into this whirlpool of perdition and see our young men, whose minds are just opening, whose prospects are bright, and whose career of honorable and benevolent enterprize might be long and glorious—to see *them* carried round and round, and plunging, one after another, into the gulf—O! this is heart-withering in the extreme. And yet how much youthful talent, and youthful promise, have been buried in this loathsome grave.

True, the desolation has been, in some measure, staid. But still, it is sweeping away multitudes who might otherwise be the hope of their country, and the benefactors of their race. The energies of their youth, their love of character, their influence among men and their hopes of immortal life, are all sacrificed on this altar of abominations.

Should this meet the eye of any young man, who is yet wedded to his cups, or who yet takes an occasional dram, let me beseech him to be instructed by the fate of one, whose prospects were once as flattering as his.

When I commenced a course of study with reference to a public education, W. O. was my classmate. His father, after having spent many years of faithful labor in the ministry, had gone to his rest, and his mother had fastened on him her fondest affections—her highest hopes. He was a youth of uncommon promise. His talents were of the first order, and every attention had been paid to their early development. His mind was penetrating, and rapid in its movements; his imagination was brilliant; his memory retentive and ready. In his disposition he was amiable and kind—peculiarly capable of winning the affections of all that knew him. He had every desirable facility for improvement—enough of this world's goods to carry him through an extensive course of study, and establish him in professional life. For a while, his progress rejoiced the hearts of his friends, and awakened the highest expectations. But he took the *poisonous cup*! He drank it. And his sun went down, ere it were fully risen.

Before I left the college for which we commenced our preparations together, I looked out of my window and saw *him* under its walls—a dirty, ragged, friendless vagabond, His property had been squandered away—his mother had died of a broken heart, and he was begging worn-out garments to cover his shame. The next I heard of him was that he was found dead by the way side.

This young man, in point of intellectual endowments, and prospects of future eminence, once had few superiors. And had he dashed from his lips the fatal cup, and swore eternal abstinence, he might now have been standing at the bar of justice, or in the hall of legislation, an object of admiration and of envy.

Young man, wilt thou follow in his footsteps? Or wilt thou have the independance, the magnanimity, the regard to thine own interests in this life and in another, and the reverence for the laws of thy God to say. that thou wilt taste no more intoxicating drink while the world stands.—*Pastor's Journal.*

Colonization Herald.

TERMS—TWO DOLLARS PER ANNUM, PAYABLE IN ADVANCE.

WEDNESDAY, SEPTEMBER 5, 1838.

An article prepared for this number, entitled Progress of the Cause, in which some of the good doings of Mr. Pinney and Mr. Zug are detailed, is unavoidably postponed until next week.

We shall be pleased to hear again from our correspondent 'A Subscriber." His present communication, which will be found on our first page, is clear and to the point—in showing the advocacy, by so distinguished a statesman as Jefferson, of emancipation and of colonization. The more largely the first goes on, the more eager will the colored race in this country be to engage in the latter. Of the correctness of the opinion advanced by Mr. Jefferson we have no doubt:—"Nothing is more certainly written in the book of fate, than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government."

DISCUSSION IN CHESTER COUNTY.

At the Friend's meeting in Lionsville, before a large assemblage, a discussion was held on the subjects of Colonization and Abolitionism. The advocates of the latter resorted to their old course of general declamation and abuse, but when they attempted specification as in their diatribes against Liberia and its inhabitants, their misconceptions and misrepresentations were signally exposed at once by a gentleman, Mr. Buchanan, whose experience enabled him to do it thoroughly. After this there was a studied silence preserved by the Abolition speakers in regard to Liberia. Happy would it be for the cause which they advocate, if its friends had done a tithe as much at home as has been accomplished in West Africa, to show not only the capabilities but the virtues in practice of the black man.

Equally unfortunate was one of their speakers in his quotation from Mr. Jay's work, which in this particular point was proved to be a false guide as it is in so many other particulars. John Hickman, Esq, of West Chester, confined himself to showing up the follies and absurdity of modern abolitionism, and with such ample materials as this point offers, even a gentleman of less powers of speech and argument could hardly fail of success. Mr. Hickman was keen and searching in his exposition, and has naturally enough already elicited a certain share of abuse from the Abolition press.

Messrs. Buchanan, Hickman, Latta, Woodman and Pierce, were the speakers on the side of Colonization—Messrs. Matlack, Charles C. Burlegh, and Joshua Coffin advocated Abolitionism. "The audience was large, persons being present from the adjoining townships, and we cannot but believe that the result of the meeting has been favorable to the cause of truth and freedom.

ARAB AND EUROPEAN CIVILIZATION.

The extract from Addison's Travels, on our first page, will induce more than one of our readers to believe that the author has made out a good case in favor of the superiority of Arab over European civilization. If he had extended the comparison to American civilization, and adduced Lynching, stabbing with Bowie knives, and killing in cold blood with pistols and other fire arms, we fear that the weight of argument would have sadly preponderated in favor of the Arabs—yes, the wild, wandering Bedouins of the Desert! They are armed against, and attack strangers, intruders, as they allege, on their territory, the desert. Among our people, with the lights of philosophy and Christianity, many are found to indulge in the lower animal propensities which characterize the savage state of society, and on the slightest provocation plunge a dagger into the heart of a fellow being. These weapons of revenge—evidences of barbarism and of essential cowardice—are not confined to any particular region: they are made, if not exposed for sale, in Philadelphia shops.

SLANDEROUS FICTION IN AID OF MORAL REFORM.

Herodotus to whom the honourable title of "Father of History," is so generally awarded, has by some been stigmatised with that of "Father of Lies." Possibly the hopelessness of belonging to the family of history has made some abolition writers less reserved in showing their connexion and consanguinity with the other family of which Herodotus has been accused of being the head. In powers of invention they certainly display great activity, but unfortunately for their success, they are by no means equally skilful in execution; and to their productions the Italian saying of *se non e vero, e ben trovato*, of a story being well timed, even though not true, will not apply. For some months the abolitionists have sent forth in their papers and in a pamphlet form thousands on thousands of a Romance of Biography, which they have been pleased to designate as the "Narrative of *James Williams*, an American slave." This person represented himself to have been born on a plantation called Mount Pleasant, in Powhatan County, Virginia, the slave of George Larrimore, Senior, and to have afterwards been transferred to Greene County, Alabama, together, with 214 other slaves, men women, and children, who like himself came into the possession of George Larrimore the son. Mr. L. became possessed of this plantation in Alabama county, by marriage with a young lady of New Orleans, which place and Charleston, South Carolina he had visited, accompanied by James Williams as his "body servant." James speaks with feeling of the kind treatment he received from Mr. Larrimore, Senior, but complains of the treachery of the son, who, contrary to his promise to take him back with him to Virginia, where the wife and two children of James still lived, left him on the plantation in Alabama. Here he was a witness to a series of atrocities committed by an overseer of the name of Huckstep, which are detailed with great minuteness in the Narrative. The cruelties, and actual murder of two slaves by Huckstep, and the death of four others by his ill treatment, on Larrimore's plantation are detailed by Williams, and also the hardships and ill usage to which he was himself exposed by this Huckstep.

That persons could be murdered in this way on any plantation in any state of the Union, without detection and exposure through the press, as well as in courts of justice, seemed to us improbable and untrue. But the darker the picture, the more horrible its details, the more do the abolitionists seem inclined to believe in its being a representation of southern slavery.

James Williams, driven to desperation by the cruelties of Huckstep, and to avoid a flogging with which, at the instigation of two neighbours Flincher and Goldsby he was threatened, determined on flight. This was some time in July 1837. He succeeded "in making his escape to the neighbouring woods—and finally, after a variety of adventures of the most romantic and thrilling interest, filling up several months, to New York''

So far the story ushered in under abolition auspices, and with all the aids and embellishment which endorsement of its truth by the Emancipator and equally veracious compeers, and their commentaries and denouncements could give it. People a little regardful of common justice to their fellow men and fellow citizens, thus held forth in the Narrative as the vilest criminals; and also of the credit of a great cause for which they professed so ardent a love, would have made some inquiries in order to ascertain the truth of the alleged revelations from a man whose character was to them entirely unknown. But this is no part of abolition tactics. The grossest calumnies are boldly uttered, echoed, and disseminated; and the task is left to others of refuting, exposing and showing them in their true colours. But men, however swayed by passion and prejudice, have some little misgiving when they repeat assertions and alledged facts beyond their own knowledge, which bear with peculiar harshness on an adversary. Commonly they preface the borrowed abuse by a remark that they give it for as much as it is worth, that although it is probable, they will not vouch for its truth—not so the fearless "Emancipator.', It makes the accusation on the faith of rumors, gossip, extracts of letters by deeply prejudiced persons, and forthwith endorses all by expressing its entire conviction of their truth. What are we to think of a man's belief, of his moral creed, when it rests on such foundations?

But let us not lose sight of James Williams and the immediate authors of his "Narrative." From the *Alabama Beacon*, which is published in Greensborough, in the same county in which it was alleged the scenes of James Williams sufferings, and of Huckstep's cruelties were enacted, we learn on competent authority that the oldest residents of Green county never heard of such a person as Larrimore. And yet this Larrimore we were told in the Narrative brought out his slaves to Alabama so late as the year 1833. The books of the tax collector have been examined "and they contain no mention of such an individual or of any one having the remotest resemblance to his name. The same also is the fact with regard to the names of Flincher and Goldsby, said to be neighbouring planters, and to Hackstep and Crop two conspicuous *dramatis personæ*.

But still more: The editor of the Alabama Beacon made inquiries of two gentlemen, emigrants from Powhatan, and learned from them "that no such person as Larrimore, or Larrimer, ever, as far back as their recollection extends, (and one of them is far advanced in life) resided in that county. Moreover, the grandfather of one of these gentlemen owned this same estate of Mount Pleasant, the only one of the name in the county, at the period mentioned by the author of this pamphlet. Since he parted with it, it has passed through the hands of but two persons, Colonel Dick Crump and Mr. Daniel. Thus we see that these Larrimores, a family described to be of immense wealth, magnificent style, and highest connections, are not only utterly unknown to all the Virginians, and they are many, with whom we have conversed; but that old residents of Powhatan, natives of the county, and living but a few miles from this plantation, are entirely ignorant of the name! The hero of this profligate romance tells us, that he married a slave of John Gatewood, a planter, living about four miles from Mount Pleasant. This is also a fabulous character, no such person, our informant assures us, ever having resided in Powhatan."

Again: Mr. Brooke, of Richmond, Va., who was addressed on the subject by one of the abolition committee of publication of the "Narrative," asking "whether there is a gentleman living at a place called Mount Pleasant, in Powhatan county, by the name of George Larrimore, or Lorimer, and the post-office address," replies by giving the language of a friend resident in Powhatan, to whom he had written on the subject: "In answer to your letter, received on yesterday, I have to inform you that there is no man living at Mount Pleasant, in this county, by the name of Lorrimer; and I am told there never has been a man living in this county by that name, within the recollection of some of the oldest inhabitants."

In two letters of Mr. Thomas Miller, of Powhatan, under dates of May 24th and June 2d, 1838, there is a full and explicit denial, on ample testimony, of the allegations in James Williams' Narrative, that any person of the name of Lorimer, or Larrimore, or Larimer, ever resided on that plantation or in this county, (Powhatan)—or that any man ever emigrated from the county to Alabama or elsewhere, with 214 slaves. Mr. Miller avers that there never has been *one* man in Powhatan who owned at one time as many as 214 slaves. The names of a number of persons are given by Mr. Miller, emigrants from Powhatan to Alabama, (Green or contiguous counties) who could substantiate nearly all the facts which he has stated, and which completely overthrow both the allegations which we have referred to above, and others contained in the Narrative.

There is also published a letter from Mr. George T. F. Larimer, of Essex county, Virginia, who shows that the particulars detailed by (for) James Williams in his Narrative, could not and do not apply to him or to his father, or to his family at all. Mr. L. says, that he is the only male by the name of Larimer in Virginia, that he knows of. He expresses his belief that this romantic personage, James Williams, is a certain Shadrack Wilkins, who was formerly the slave of Mrs. Janey, Mr. L.'s mother-in-law, and who was sold by her in consequence of his having been detected, in connection with others, in attempting to poison Dr. Roy and his family. "Had Shadrack been tried, there is scarcely a doubt but that he would have been hanged, as it appears from the testimony in the case, after he was sold, that he was the principal mover in the business." This said Shadrack was sold to a Mr. Tate, of South Alabama, who, as Mr. Lorimer thinks, lived in Green county. Shadrack, one or two years after this, made his eseape, and after various adventures finally reached New York, by way of New Orleans and Cincinnati.

In the face of all this mass of testimony, the allegations of an unknown wanderer prevail in the minds of the Anti-Slavery Committee in New York, and they have determined, after a short suspension, to resume the sale of the work, whilst professing to wait for further developments! And this is a part of a course of action which is to persuade the people of the South of their evil courses, and to urge the people of the North to aid the anti-slavery gentry in rebuking them.

ARTS AND MANUFACTURES.

We have been indulged by a friend with an opportunity of looking over *A Report on Arts, and their Connexion with Manufactures*, by a Select Committee of the House of Commons of Great Britan, in 1836. It makes a folio volume of three hundred and fifty pages, divided into two parts, to which is added an Index of forty-seven pages. It is replete with much positive and valuable information on the state of the Arts, useful and fine, in Great Britain, and, collaterally, on the continent of Europe. We felt a strong desire, at almost every page of its perusal, that the contents of this Report could be spread before the American people at large, and the principles of art which it sets forth, be imitated by those most interested—the large class of manufacturers and artizans. On this occasion we must content ourselves with culling a few of the more prominent opinions and suggestions offered before the committee by the witnesses, some of whom were among the most distinguished artists, manufacturers and artizans in the country.

The want of instruction by the English workmen in the arts, is strongly adverted to by many witnesses. This deficiency is said to be particularly manifest in that branch of industry which is commonly called the fancy trade; more especially in the silk trade, and most of all, probably, in the ribbon manufacture. A want of correct design is complained of in the china trade; in the internal decorative architecture of houses and furniture, &c. In this respect the great superiority of the French seems to have been generally admitted. Art is extended throughout the mass of society in France, and is cheap in consequence. In England it is dear, and limited in its diffusion. A wealthy manufacturer, it is true, has no difficulty in procuring superior designs. The affluent silversmiths have called to their aid the genius of Flaxman and Stothard. But the manufacturers of cheap plate and inferior jewellery cannot procure designs equal to those of France, without incurring an expense disproportioned to the value of the article on which their labor is employed.

A French capitalist employs three or four artists, where in England one artist would supply eight or ten manufacturers. This is exemplified in the process called by the French the "*mise en carte*," or the practical transfer of the pattern to the fabric with which it is to be wrought. It appears that in England the designer of the pattern and the person who applies it to the manufacture, are distinct persons. In France the workman is himself the artist. The French have long been celebrated for their attention to design in manufactures. No where is their zeal more manifest than in their recent prosecution of the shawl trade—in the introduction both of the material and pattern of the Cachemere shawl, by M. Ternaux, and in the later investigations of M. Corder. This latter gentleman has established a school for shawl designs at Paris; he has succeeded in tracing the original designs on the shawls of Cachemere, through all the imperfections of the native manufacture, and supplied his country with the genuine pattern.

The great cause of the superiority of the French is in the *Schools of Design*, which are eighty in number, and superintended by the government. In their schools at Lyons, according to the testimony of Dr. Bowring, who was also a member of the committee, there are 200 students. The principal school of arts at Lyons, which originated in a decree of Napoleon, dated from Warsaw, has for its object to give elementary instruction in art, with a view to the improvement of the silk manufactures of France. But its field of usefulness has been widened from time to time, and it is now divided into six principal departments—that of I. Painting; II. Architecture; III. Ornament; and *mise en carte*, (which is the means of communicating to a fabric or to a manufacture any model or drawing upon paper.) There is also, IV. a Botanical Department; and lastly, a department which has been added within the last year or two, that of Engraving. The department of Painting is divided into three sections; the first is the school of painting or drawing from the living subject; the second from busts or inanimate nature; and the third is called the class of the Principles of Painting.

At a time when so many persons in the United States are directing their attention and occupying no small portion of their time and labor in the "Silk Culture," as it is technically called, and with the prospect of our citizens ere long becoming silk manufacturers on a large scale, the following practical facts adduced by Dr. Bowring, merit a careful notice, and should prompt to an imitation of the French Schools of Design in this country:

"Of the silk manufactures of France, five-sixths of her whole production are exported; of the silk manufactures of England, probably not more than one-eighth or one-tenth are sent to foreign countries. The reason is found in the superior excellence of French patterns. So in the cotton manufacture; in those departments of France, Alsace for example, where the arts are most advanced, they are, notwithstanding the higher price of the raw material, notwithstanding the imperfection of their machinery, the absence of sufficient capital, and the heavy local taxation, able to export those cotton manufactures which are recommended by beautiful patterns, or are in any way connected with the application of the fine arts to manufactures."

Dr. Bowring thinks that the British cotton goods have improved in the quality of the design, and that this improvement is due to the example set by the French manufacturers, whose presence has created a superior school.

A botanical garden is attached to the institution at Lyons, and perhaps nothing presents more prominently the influence that the great Schools of Art have had upon the manufactures of France, than the general botanical correctness of almost all the patterns which have lately emanated from the Lyonese fabric. The designs are almost invariably made from living plants and flowers. The study of art through the medium of common flowers and groupings is very much in use among the children of weavers engaged in silk manufactures in France.

In the Royal School of Design at Paris, there are no less than 800 students inscribed, of whom 400 are generally present.

In Scotland, incipient efforts have been made to teach the arts of Design, with a view to their being enlisted in manufactures. But even yet it would seem that the designs for the carpets, for instance, are obtained by the Glasgow merchants from France, and sent by them to Paisley, where they are copied.

The advantages possessed by the British manufactures on the score of fabric and texture are, according to Mr. Morrison, who was also a member of the Committee, in a measure counteracted by the inferiority of the style of decoration or application to them of the art of design. In France, "there are a sort of consulting manufacturing professors; persons to whom the manufacturers are in the habit of applying, with reference to the formation of colors," and to the application and advantage of chemical arts to manufactures. It is admitted by the English interested in, and judges of the matter, that there are a vast number of colors now used by them, which were quite unknown a few years ago, and that there is scarcely one of them which has not been originally imported from France.

Mr. Stothard, an artist of repute and son of the celebrated artist of that name, in his examination before the committee, lays great stress on early instruction of all classes of their people in the arts of design.

"Literature," he says, "seems but to acquaint the mind with that which the eye has not seen, whereas the eye being open first, and the hand rendered of service long before the mind opening, I think the eye and the hand should be employed first. It is for that reason that I think art should be the basis of our education, instead of literature being the basis of art, and (we) should be early instructed with mechanic power, or what the artist terms handling, so as to obey the dictates when mind shows itself." Mr. Stothard in continuation observes: "It appears to me that if drawings were given to the mechanic he would have something more than he has at the present time to improve in his after hours, so as to render himself of more service to his master; to meet this, it has appeared to me that there ought to be an institution solely for the purpose of instructing them in those principles of drawing which would enable them to avail themselves in their separate branches of business, in order to render themselves, by extra exertion in ingenuity, to obtain an increase of wages per week in proportion to their increasing families. The institution might be opened at certain hours for children, for I have heard that, in France, the workmen in walking of an evening through the fields with their children, have amused themselves in gathering flowers and arranging them in such groups, contrasting colours according to their taste, so as to enable their parents to work them into the loom from nature."

The application and value of the art of design to cast iron utensils and ornaments, to improving the forms of machinery, to civil and ornamental architecture, and to "fancy work" is clearly set forth in the examinations of experienced and practical persons before the committee.

In Prussia, as might be expected from what we have learned of the pains taken to establish and carry into effect an extended and complete system of general education, there are *Gewerbe-schools* for the purpose of instructing the manufacturing population in the fine arts. At Berlin, in the chief *Institut*, according to Dr. Waagen, Director of the Royal Gallery at Berlin, who was examined by the committee, "there is a collection of models representing the newest discoveries in Europe, and particularly in England; there is also a very complete collection of the finest ornaments and designs of the Greek and Roman and middle ages in plaster; also some of the most distinguished works of naked sculpture especially the pure Grecian; the pupils there are also instructed in drawing, modelling, in mathematics and perspective, each one chooses his own department of manufacture; they are taught also the founding and casting of model works and other manufacturing operations." The instruction in these schools is gratuitous. They are entirely under the government, by which also, their managers are paid. All the students must attend the drawing and all must learn elementary mathematics. They receive instruction in architecture, and with a view to the design of furniture; hence they see before them models of the various forms of chairs, tables, tripods and every other domestic article. They have collected from every part small models in bronze, which represent all the most beautiful forms of antiquity for household furniture and ornaments.

Even in the primary schools throughout Prussia, instruction in the arts is given.

The means of improving the taste and diffusing

among mechanics and the working population a knowledge of the arts of design, recommended by Dr. Waagen, Mr. Nasmyth, and other gentlemen, before the committee, are to render accessible public collections of the fine arts, and to collect expressly or mainly for their visits and inspection copies and models of the most celebrated productions of genius in the arts, and even to select some of the best to be placed in the manufactories, so that these should be always present or readily accessible during the intervals of work to the operative mechanic and artisan. Preliminary instruction in drawing and perspective and in copying from nature is also of paramount importance.

The direct applicableness of these hints and plans to our own country, and to its increasing manufacturing population is too evident to need any enforcement from us, or to require that we should suggest the advantage, if not direct duty, of our municipal and state authorities, directing a small portion of their large expenditures towards the endowment or support when established of institutions similar to the *Gewerbeschools* of Prussia.

HIGHLY IMPORTANT.—ANTICIPATED INDIAN HOSTILITIES.

The Nashville Banner of the 22d inst., contains a correspondence between General Gaines and Governor Cannon, of a highly interesting and important character. We give below the letter of General Gaines entire, which discloses a movement of the Indians on our Western frontier, in the highest degree alarming, especially if the views of the General be correct. He has in consequence, applied to the Secretary of War for permission to raise ten thousand volunteers, and has also requested Governor Cannon to be prepared to furnish a part of them from Tennessee. Governor C. has replied, promising to furnish promptly any number that may be required from that state.

We sincerely hope that General Gaines and Colonel Mason have misconceived the object of the meeting of the Indians, and that it may prove to be only for some business purposes of a specific character, having reference to their peculiar and mutual interests.—*Cincinnati Whig.*

Here is the General's letter—

Head Quarters, Western Division,
St. Louis, August 8, 1838.

Sir,—I do myself the honour to transmit herewith for your information, a copy of a letter which I have just now received from Lt. Col. R. H. Mason, 1st Dragoons, commanding at Fort Lavenworth, reporting to me the well ascertained fact that the Cherokee Indians of the Arkansas, have invited all the Chiefs, together with all the principal braves of all the tribes (excepting the Osages and Kansas) residing near our western frontier north of the Red River, to meet them in council in the Cherokee country, on the Illinois river, a few miles above the mouth of the Baren fork, about the 11th of September, next month.

The object of the council, and the reason for excluding the Osages and Kansas are unknown; but the Lieut. Col. states that there is no doubt in his mind that the object of the council is to effect a union of the different tribes preparatory to striking a simultaneous blow upon the settlements of Arkansas, and Missouri, from Red River to the upper Mississippi.

Concurring as I do in this opinion, and being convinced that the Cherokees of Texas and Arkansas have been endeavouring for more than two years past to organize a combination of Cherokees, with all the nations west of Arkansas and the State of Missouri—a combination capable of bringing into action upon our frontier over twenty thousands mounted warriors—a force that, under enterprising leaders, would lay waste the whole line of their settlements from the mouth of the Sabine, to the Falls of St. Anthony, including the richest cotton growing section of America, on Red River, with some of the most valuable sugar districts of Louisiana: if indeed the enemy is suffered to commence the work of *destruction* before our measures of *protection* are matured.

With these impressions I cannot but anticipate authority to concentrate upon the Arkansas frontier a sufficient force to enable me to check the incipient movements of the Indians.

Five thousand mounted Kentuckians and Tennesseans, added to our present regular forces—among which is the 1st Regiment of Dragoons—(the best I have ever seen) would enable me effectually to thwart the designs of the enemy—and give better protection to the frontier than five times that force would accomplish, after the concentration of the enemy and his successful commencement in his savage work of destruction.

I have therefore respectfully to request of your Excellency, the promulgation of authority for the formation of volunteer companies—to be organized and held ready to march by the 1st of September, or as soon thereafter as they should receive orders—to serve the United States six months, unless sooner discharged. Should the apprehended combination of most of the different tribes of Indians invited, take place, I shall need for the defence of the western frontier, from three thousand to five thousand men from your state. And I shall hold myself in honour and in duty bound to make every requisite provision for their health and comfort preparatory to meeting the enemy—and above all to afford them every proper opportunity to sustain the chivalry of their state—and to take care of the sick and wounded. I am, with very great respect,

Your Excellency's most ob't serv't.

EDMUND P. GAINES,
Major General U. S. Army, Commanding.

His Excellency, Newton Cannon, Governor of Tennessee.

A BEAUTIFUL TRIBUTE.

The remains of the venerable Charles Thomson, having been removed by his nephew, from a private burying ground in Lower Merion, where they have lain unhonoured for fourteen years, to the beautiful Cemetry at Laurel Hill, a monument of granite was erected over them last week, a little below the highest summit of the grounds, and near a remarkable point of rock.

The monument will bear the following inscription:

This Monument
Covers the remains of the
Honourable
CHARLES THOMSON,
The first and long
The Confidential Secretary of the
Continental Congress,
And the
Enlightened Benefactor of his Country
In its day of peril and need.
Born, November, 1729,
Died, August 16, 1824,
Full of honours and of years.
As a Patriot,
His memorial and just honours
Are inscribed on the pages
Of his Country's History.
As a Christian,
His piety was sincere and enduring.
His Biblical learning was profound,
As is shown by his translation of the Septuagint.
As a Man,
He was Honoured, Loved and Wept.

Erected
To the Memory of an honored
Uncle and Benefactor,
By his Nephew,
John Thomson, of Delaware.
Hic jacet,
Homo Veritatis et Gratiæ.

The style of this monument will attract general admiration. It is in the form of Cleopatra's Needle, the shaft reduced from the original height of sixty-four feet to sixteen, or one-fourth; the whole height including the base is twenty-one feet, and the entire weight of stone about five tons.

Its size, material and severe simplicity, together with its rural situation on the banks of the Schuylkill, render it peculiarly suitable to commemorate such a character as that of Charles Thomson. He was active when the claims of his country demanded his attention, and retired to the shades of private life as soon as those duties were fulfilled. He differed somewhat from many of the politicians of a later era in being a man of deep and heartfelt religion and piety. His Bible was his book of books, and very many of his years were spent on his original translation of the New Testament; his version is held in high esteem by biblical scholars.

Identified as his name was with every principal event of the revolution, it is a matter for public congratulation that his name and deeds are inscribed on a suitable tablet, and in a situation where it will be permanently conspicuous. Would that all the great and good men of that day were similarly and suitably remembered.

GERRIT SMITH'S LETTER.

A correspondent of the Emancipator says:

"All persons know, who have any acquaintance with the matter, that Mr. Smith's object was, sternly to condemn the acceptance of donations from slaveholders into the treasury of Christian charitable societies."

Mr. Smith, in that letter, says—

"I have never supposed that God requires his treasury to be closed against the contributions of wicked men." "The question may be here put me—'But if the slave-holder be as clearly a robber as you say he is, why should not the Lord's treasury be closed against the gifts of the South, as well as against the gift of the thief in the case supposed?' I answer, because, in the first place, the people of the South are not all slaveholders; and because, in the second place, some of the gifts of the slave-holder may, by possibility, consist of property honestly acquired."

Truly, if "Mr. Smith's object was sternly to condemn the acceptance of donations from slave-holders," he has chosen strange language for that purpose.—*N. Y. Observer.*

From the Hampshire Telegraph of July 23.

THE BRITISH STEAM FRIGATE GORGON.

The Gorgon steam frigate, to which commander Dacres, and the crew of the Salamander, have been turned over, made an experimental cruise down the river on the 2d inst., with Lord Minto, and other Lords of the Admiralty, and the Surveyor of the Navy, &c. on board, and notwithstanding her immense bulk and her draught of water, 13 feet forward and 14 feet 6 inches abaft, she attained, after four trials, two with the tide, and two against it, an average of velocity through the water of 11¾ miles per hour, the engines making 19½ strokes per minute, without the least sensible vibration on board; her steerage was perfect, one man at the wheel being found sufficient for all ordinary purposes.

She was turned round repeatedly in the river, in about four times her own length, occupying in the evolution from 2¼ to 2½ minutes. The consumption of fuel ascertained by weighing, was one ton of Welsh coals per hour, equal to 7 lbs. per horse power per hour at full speed.

The coal boxes holding 400 tons of coal in the engine room, will be sufficient for seventeen days' consumption, at full speed; 10 days more coal may be occasionally stowed away in the fore and after hold, making in the whole, fuel for 27 days; this, at an average speed of nine miles, will carry her a distance of 5,800 miles by steam alone.

As this steam frigate will carry, besides the crew, 1000 troops, with stores and provisions for two months, it is evident that we might, at pleasure, transport a regiment to Odessa, Constantinople, or any of the ports in the Mediterranean, or to St. Petersburgh, or to any of the Northern Cities, or to the West Indies, and principal American ports, at once, without waiting for wind or stopping for fuel.

The Gorgon proceeded yesterday week from Woolwich, with the flood tide, and did the distance to Gravesend in one hour and forty minutes, and from thence to the Nore Light in two hours, making the whole distance from Woolwich to the Nore Light (about 50 miles) in three hours and forty minutes.

She ran the mile in Long Reach, against the flood tide, in six minutes and fifteen seconds, equal to 12 miles per hour; the consumption of fuel at full speed, (20 strokes) was one ton per hour, or 7 lbs. per horse power per hour. She is now fitting for sea, at Sheerness, and is expected to go down the Channel in three weeks.

ARMY CHAPLAINS.

It is a strange anomaly in this Christian country, that until now no provision has existed for the support of Chaplains in the Army; in fact, no such order of men has been known in the service. At length, by a section inserted in the Act of Congress passed 5th July last, the necessary provision has been made, and accordingly the Secretary of War has issued a Circular authorizing Chaplains to be employed at the following post, at a salary not exceeding $40 per month, and 4 rations a day, with fuel and quarters as provided for a captain.

No.	*Names of Posts.*	*States or Territories.*
1.	Hancock Barracks,	Maine.
2.	Fort Gratiot,	Michigan.
3.	Fort Brady,	Michigan.
4.	Fort Winnebago,	Wisconsin Territory.
5.	Fort Snelling,	Upper Mississippi.
6.	Fort Crawford,	Wisconsin Territory.
7.	Fort Leavenworth,	Missouri Territory.
8.	Jefferson Barracks,	Missouri.
9.	Fort Gibson,	Arkansas Territory.
10.	Fort Jesup,	Louisiana.
11.	Fort Towson,	Arkansas Territory.
12.	Fort Monroe,	Virginia.
13.	Fort Pike,	Louisiana.
14.	Fort Morgan,	Alabama.
15.	Fort Pickens,	Florida.

The Chaplain will be required to do the duties of schoolmaster, under such regulations as may be established by the council of administration, approved by the commanding officer. He will teach and instruct the children of the private soldier, as well as of the officer.—*Jour. of Com.*

NEWSPAPER PROFITS.—General Duff Green, late of the United States Telegraph, has published a statement of the amount due to him from delinquent subscribers in the States and Territories of the Union. The sum total is fifty-five thousand six hundred dollars, of which two thousand and eighty-seven dollars are due from the state of New York. This is an enormous amount of arrearages, but the fact is, it is only to be expected from the manner in which the business of printing newspapers is carried on in this country. The system of unlimited credit in all directions to susbscribers, leaving it in reality almost entirely to their integrity and sense of justice whether any thing is paid, is sure to be attended with a heavy and unavoidable loss. The proprietors of newspaper establishments, out of the large cities, will never realize their just profits, until the custom of exacting payment in advance becomes generally and rigidly enforced.

From the Hamilton (Tennessee) Gazette, Aug. 9.

CHEROKEE EMIGRATION.—The conference between Gen. Scott and the Cherokee Council is at length ended. The chiefs of the nation have undertaken the transportation of the remainder of the people to their new homes. It is now a national movement on the part of the Indians, and for the first time there is something like a unanimity of feeling and concurrence of the whole tribe. They have agreed, on their part, to furnish all the subsistence and means of transportation that may be necessary to render the Indians comfortable on their journey to the West, and to commence their removal by the first of September, in detachments of about one thousand each, and, after the departure of the first, to have every consecutive detachment to start in a very few days. It is computed that all the Indians can be removed in twelve detachments, and that the last will leave by the 20th of October. General Scott, on the part of the government, has agreed to allow sixty-five dollars per head for removal, and furnish in advance one-half of the amount. Each detachment will be conducted exclusively by their own people, accompanied by one or two physicians, who will, we suppose, receive their appointments from General Scott, with the concurrence of the Chiefs. Until the departure of each detachment, the Indians are to be subsisted by the government.

MILK IN NEW YORK.—It seems incredible to us, that out of the several hundred milkmen who furnish milk to our population, only a dozen, or so, refrain from the use of still-slops as food for their cows. If there be others besides those mentioned by our correspondent, we shall be happy to add their names to the list. If there be not *many* others, what an evidence does it present of the extent of the evil complained of! If, as is proved by the corroded state of the teeth of cows fed upon distillery swill, and by other undeniable facts, it produces unhealthiness in the animals themselves, how can it be otherwise than that the milk of such animals must be deleterious to those who are accustomed to feed upon it! Who can say that to this cause is not to be attributed much of the alarming mortality among children which has prevailed in this city of late years, and which appears to be increasing upon us from year to year. By referring to the report of the City Inspector for the last week, it will be seen that it records the death of 129 children under five years of age, out of a total of 187.

Who can say that the receiving of so much distillery stuff into the system, does not create a tendency to intemperance? If a *well* were known to be poisoned, every one would avoid it with a sort of instinctive horror. But when that is poisoned which to children is (or ought to be,) the staff of life, it is treated as a matter of comparative unimportance. We are not sure but some concerted action on the part of our citizens will be necessary, before the evil can be abated. At any rate, every head of a family should take immediate measures to ascertain the quality of the milk which is brought to him, and if it is of the distillery order, he cannot be too quick in abandoning it.—*Journal of Commerce.*

CENSUS OF FLORIDA.—According to the census of Florida, lately taken for the purpose of testing the right of that territory to admission to the Union as a State, the number of inhabitants in 15 counties is ascertained to be 41,224. There are five other counties, from which no report is yet made. The Floridian makes an estimate of the population in the five counties, founded on the number of votes given at the last election, from which, with the official returns of the census already made, he computes the aggregate population of the territory to be 48,831, of whom 25,173 are whites and 23,658 colored, making a representative population of 39,368. The act of Congress provides for the Territory being made a State if the representative population shall be found equal to the number assumed as the ratio of representation, viz: 47,700. The Floridian says, it is contended that the treaty of cession guarantees their admission to the Union when they number 30,000 inhabitants; and that at all events, a convention will be held under the law of the last Council, and a State constitution will be formed.

From the N. Y. Commercial Advertiser.

FROM JAMAICA.

We are indebted to Mr. Gilpin, of the Exchange Reading Room, for copious files of the Jamaica Despatch and Morning Journal to the 14th of August.

The results of the emancipation constitute the principal topic of discussion as well as of statement in these papers. The Despatch gives melancholy accounts, no doubt highly colored by the feelings and opinions of the editor, who has all along opposed the emancipation with great zeal and constancy. We make some extracts.

KINGSTON, AUGUST 13.—We are in receipt of files of Windward Island papers. The accounts from Barbadoes are by no means favorable. Although that island is more advantageously situated than Jamaica, still cultivation has received a serious check. The newly freed blacks are flocking to Bridgeton, and the wandering and idle habits they have already manifested lead to the anticipation of evil. The laborers on many estates have behaved so ill, that the Governor found it necessary to make a tour, for the purpose of addressing the negroes in bodies.

In some of the other colonies, the rates of wages fixed on are as follows:—1st class, 8d. per day, 2d, 5d. and 3d, with the following allowance:—'the use of their houses rent free, and medical attendance—1st class, half an acre of land, 2d and 3d classes, quarter of an acre!

August 10.—In Clarendon the negroes have generally refused to work. We have received favorable accounts of two estates only, one under the management of E. Thompson, Esq., and the other named Blackwood. A correspondent, who has given his name, says that where one favorable case can be pointed out, he can name twenty to the contrary.

St. George's is in a most wretched state, and two stipes are likely to be called to account.

July 30.—We have received the following unpleasant information. Lord Sligo's negroes have struck work; and his lordship's friends, Messrs. Ramsay and Hill, went to Old Harbor at the request of the overseer to make terms with Mr. Taylor, the Baptist preacher, —who had great influence, on these conditions; that Mr. Turner, the attorney, and the overseer should be discharged, and that all drivers who had used the whip should also be discharged. Ramsay and Hill had no power to consent to this, and the consultation ended.

Dr. Ewart, of St. Thomas in the Vale has been grossly abused, in terms not to be mentioned, by the people on his estate at Charlottenburg, and actually chased off the property by them.

Bushy Park and the Bog negroes have struck work, and behaved in the most outrageous manner.

By another letter, we are informed that the apprentices attached to Mr. G. H. Townshend's property, in Clarendon, have expressed their determination to leave the estate on the 31st July, and that they will be in Spanish Town on the morning of the 1st August.

In the Despatch of August 13, we find a letter of a different character. It mentions a grand dinner given to Sir Lionel Smith by the negroes of the Caymanas estate, at which two or three hundred of the latter sat down, and feasted the governor with turkeys, hams, turtle and all sorts of luxuries; and states that his excellency was about to return the compliment by asking some of the principal colored gentlemen to dine with him.

The Despatch seems inclined to exonerate the negroes from all blame, in refusing to work, &c. except that of being led away by 'Baptist emissaries,' who persuade them to insist on higher wages than the planters can afford to give. It states, moreover, that in several places the laborers have agreed to work, and that in others there was a probability of their coming to an agreement with their employers. On the whole it admits that they are well disposed at heart, and that their emancipation has not been attended by any overt aggressions, as was expected.

The Morning Journal gives a different account. It says that the result of the intelligence from the country, generally, is that the change has commenced auspiciously—that the laboring population have been quiet and peaceable—and that there is every hope of a favorable issue to the only difference of opinion, that respecting the rate of wages. It recommends moderation to them and patience to the employers, and to both a sincere disposition to forget the past and accommodate themselves to the new state of things before them.

In short, it is evident enough that the great work of emancipation has been effected with as little trouble or evil consequence of any kind as could reasonably be expected.

From the Royal Gazette of Aug. 4.

FREEDOM.—The jubilee is past. That day so dreaded by all connected with the British West India colonies—when the grand national experiment, of liberating hundreds of thousands of bondsmen, and allowing them to enter into all the privileges of free men, is happily passed away. The last remnant of slavery has been dissipated, and as time waits for no man, as it glides swiftly and regularly on, so the hour on which slavery was to cease, approached, arrived, went, and the next hour beheld our people freemen in every sense of the word. Thank God! there is no restriction, nothing to fetter the liberated slave. He is free to roam where the canopy of heaven overhangs the British dominions—he is free, as the eagle on the wing, and no man can control him—his fetters are unbound, broken, snapped asunder, by the wisdom of our legislature—and he is now only amenable to the laws of God and his country.

The 1st of August came, and the sun which rose that morning shed its lustre on a free country. All was hushed as the Sabbath, and the church bell gave warning that the house of God was open, to allow all ranks to return thanks, and give praise for the glorious day. The day passed in quietness—the churches and chapels were well attended, and nothing but the occasional burst of those who had been regaled and were making merry toward evening, seemed to interrupt the calm and peaceful state of the city.

We have happily passed from the state of slavery and apprenticeship, to that of perfect freedom, and nothing, we trust, will occur to cause us to regret the great and glorious change.

The following paragraph is quoted from the Despatch of August 6. It is followed by another, contrasting the conduct of the authorities at Charleston with that of the Spanish authorities at Matanzas in like circumstances; the captain, crew, and passengers of the Haytien vessel receiving every attention and kindness from the latter, although they were not allowed to land. We cannot say that the contrast is particularly gratifying to us as Americans.

UNITED STATES AND HAYTI.

We have been politely favored with a Haytien paper, L'Union de Port au Prince, of the 10th ult., by which it would appear that the republic is highly indignant at the treatment experienced by the crew of a Haytien vessel, which was forced by the stress of weather, to enter one of the ports of the United States, [Charleston.] L'Union, after detailing the circumstance that obliged the vessel in question, L'Artibonite, to put into Charleston, remarks—"So soon as she arrived there, the whole of the crew (captain allowed to remain) were seized and thrown into prison, where every assistance or comfort was denied to our unfortunate mariners, whose incarceration lasted the whole time that the vessel was being repaired. This is an outrage against the Haytien nation. The day may yet come when it will be in our power to cause the name of Haytiens to be respected abroad, and particularly so by our arrogant neighbors. Until that period arrives, however, we have in our hands the means of retaliation. Already, if we judge rightly, a spirit of deep aversion to the Americans manifests itself, and seems to pervade all classes of our citizens; and so indignant do we feel at their conduct toward our countrymen, that we are almost inclined to denounce and hold them to the hatred of the nation."

From the Montreal Courier.

LOWER CANADA.—L. M. Viger, having furnished the required bail of 4,000*l.* was released from jail on Saturday.

The session of the Court of King's Bench, holding criminal jurisdiction in the district of Montreal, commences this morning at ten o'clock. The following is a list of persons accused of murder:

Francois Jalbert, John Bte. L'Hussier, and Francois Mignault, for the murder of Weir. Francois Nicolas, Amable Donais, Gideon Pinsonneau, and Joseph Pinsonneau, for the murder of Chartrand.

The congress of governors lately assembled at Quebec has broken up. Sir Colin Campbell and Sir Charles Fitzroy, Governors of Nova Scotia and Prince Edward's Island, embarked for their respective governments, on board the steam ship Medea, on Saturday last.

The frigate Inconstant and the sloop of war Vestal sailed from Quebec for Bermuda, on Friday. The Inconstant had been lying at Quebec since the 9th of May.

LATEST FROM RIO DE JANEIRO.—The brig Orleans, Lauderman, has arrived below from Rio-de-Janeiro, whence she sailed on the 16th July. We learn that at the latest dates, Baltimore Flour was selling at 21‖ and Richmond at 23‖. The article was coming in freely from the United States and coastwise, and prices would probably give way on the arrival of a large cargo. Good Coffee was scarce; it was quoted at 3‖400 a 4‖000. The Orleans brings a cargo of the new crop.

THE LLAMA.

The current number of the Foreign Quarterly Review puts its seal to the following particulars respecting the llama, which it describes as authentic: "The llama is the only animal associated with man, and undebased by the contact. The llama will bear neither beating nor ill-treatment. They go in troops, an Indian going a long distance ahead as guide. If tired they stop, and the Indian stops also. If the delay is great, the Indian, becoming uneasy toward sunset, after all sorts of precautions, resolves on supplicating the beasts to resume their journey. He stands about fifty or sixty paces off, in an attitude of humility, waves his hands coaxingly toward the llamas, looks at them with tenderness, and, at the same time, in the softest tone, and with a patience I never failed to admire, reiterates *ic ic-ic-ic.* If the llamas are disposed to continue their course, they follow the Indian in good order, at a regular pace, and very fast, for their legs are extremely long; but when they are in ill-humor, they do not even turn their heads toward the speaker—but remain motionless, huddled together, standing or lying down, and gazing on heaven with looks so tender, so melancholy, that we might imagine these singular animals had the consciousness of another life, of a happier existence.

The straight neck, and its gentle majesty of bearing, the long down of their always clean and glossy skin, their supple and timid motions, all give them an air at once noble and sensitive. It must be so, in fact; for the llama is the only creature employed by man that he dares not strike. If it happens, (which is very seldom) that an Indian wishes to obtain, either by force or threats, what the llama will not willingly perform, the instant the animal finds itself affronted by word or gesture, he raises his head with dignity, and without attempting to escape ill treatment by flight, (the llama is never tied or fettered,) he lies down, turning his looks toward heaven. Large tears flow freely from his beautiful eyes, sighs issue from his breast, and in half or three quarters of an hour at most he expires. Happy creatures, who so easily avoid sufferings by death! Happy creatures, who appear to have accepted life on condition of its being happy!

The respect shown these animals by the Peruvian Indians amounts absolutely to superstitious reverence. When the Indians load them, two approach and caress the animal, hiding his head, that he may not see the burden on his back. If he did, he would fall down and die. It is the same in unloading. If the burden exceed a certain weight, the animal throws itself down and dies. The Indians of the Cordilleras alone possess enough patience and gentleness to manage the llama. It is doubtless from this extraordinary companion that he has learned to die when over tasked."

Summary.

We learn from the Kinderhook Sentinel, that simultaneous temperance meetings are to be held in every county in New York State, on the 11th day of September next, at 11 o'clock, A. M.

THE CANADIAN PRISONERS.—The day after to-morrow, Friday, is the day appointed for the execution of the *four* prisoners convicted at Niagara, to wit, Messrs. Beamer, Chandler, Waite and McLeod; the other thirteen having had their sentence of death commuted to banishment and imprisonment. We have reason to believe that *neither of the four will be executed.*

From the Rochester Democrat of August 18.

IMPORTANT FROM TORONTO.—It affords us great pleasure to be able to communicate the release of sixteen state prisoners from the jail at Toronto. Several of them were condemned to death—among the rest, Charles Durand, a relative of Doctor Duncomb. It is supposed that the order of their release was received by the Great Western.

THE SPRINGS.—At the Red Sulphur, we are told by the Lewisburg Enquirer of the 17th, there are 300 guests; at the Salt Sulphur 230; at the Blue Sulphur 260; at the Sweet, about the same number. From the other watering places, we have no accounts. The number of visitors in the mountains, however, is estimated at over 2,000 persons.

The Trustees and Faculty of Harvard College have determined that wine shall not be introduced at the commencement dinner this season.—*Con. Courant.*

The cattle are dying off at a shocking rate in some parts of New Hampshire by some unknown disease. The bodies putrify so soon after death, that it is necessary to bury them immediately. Some persons had been poisoned by attempting to skin the dead animals. —*Gazette.*

NAVAL.—The U. S. Frigate Columbia, and sloop of war John Adams, were to sail in ten days for the East Indies. The Farfield was to sail in a few days for Pernambuco. The Independence and Dolphin, from the River Plate, were daily looked for at Rio.—*Balt. American.*

The Zanesville, (Ohio,) Gazette says: The operation of widening the old canal through the rock at this place, to fit it for steam boat navigation, has been so far completed that the water is again let in, and the mills are resuming business. The price of wheat is $1 per bushel.

The Miners' Journal states that another jam of coal boats has taken place below Norristown, in consequence of the low state of the water in the dams and canal.

PITTSBURGH, which half a century ago had no place of worship, has now fourteen churches, four banks, manufactories innumerable, a theatre, and at the lowest computation, a population of twenty-five thousand.

The rail-road between Boston and Salem was opened for regular travel on Tuesday week.

The whale ship John and Edward arrived at New London on Wednesday last, with fifteen hundred barrels. She returned to port in consequence of the mutiny of the crew, sixteen of the hands having been in irons for six months. The mutineers were sent to New Haven immediately upon the arrival of the vessel at New London.

PETERSBURG AND CITY POINT RAIL-ROAD.—An engine, with five open cars, and several gentlemen passengers, made its first trip from City Point as far as Blandford on Saturday evening last. We understand that on Wednesday on Thursday next, a regular train will commence running the whole length of the road. The small portion of it from Blandford to this town, which is yet unfinished, will by that time be completed. —*Petersburg (Va.) Intelligencer.*

At the late session of the Legislature the Governor was "authorized and required to appoint a measurer of marble, whose duty it shall be faithfully to measure all marble, in the rough, brought into the city and county of Philadelphia for sale, when thereto required by the parties or either of them, whose compensation shall be one cent per foot for cubic marble, and one fourth of a cent per foot for slab marble."

M'ALLISTER'S THERMOMETER.
No. 48 Chestnut Street,

	In doors, 12 o'clock.	Out-of-doors, 12 o'clock.
Aug. 21,	81½	88
22,	83	91
23,	81½	90½
24,	85½	90½
25,	86½	91½
27,	76	82½
28,	77	88
29,	75	79½
30,	79½	89
31,	74½	79½
Sept. 1,	80½	88

LARGE FIRE AT WORCESTER.—On Wednesday morning says the Palladium, a large fire broke out in this town, at a brick machine makers, on the south side of School street. From this building it communicated to a range of stables and mechanics' shops, which were entirely consumed. There was no insurance on the stables. Between 30 and 40 horses were in them, all of which, as well as many carriages, were saved. There were six large hogs in the cellar that walked out bright the next morning, free from injury, having been protected by the falling of a floor in such a manner as to screen them from the fire, and cast upon them a plentiful supply of water. The fire is believed to have originated in spontaneous combustion. Damages estimated at nearly $30,000.

DESTRUCTIVE FIRE IN BALTIMORE.—About five o'clock this morning a fire broke out in the cabinet ware rooms and work-shop of John Needles, in Hanover street, a few doors north of Pratt street, and such was the combustible nature of the buildings, that they were totally consumed. It also extended to the American Hotel, occupied by Mr. J. Garkin; this was almost entirely consumed; also two houses west, and one east of the Hotel were much injured. The cabinet ware room of Mr. Cochran, abjoining Needle's, on the south, was also consumed. I have not yet learned the extent of the damage, as I have not time to examine. The fire is now well subdued.

The square, including the above, was occupied chiefly by dry good dealers, and shoe stores, and one hat store. It was most probable the fire occurred by accident.

LAND SALES.—The President has by proclamation fixed the term of public land sales at the different offices as follows, viz.

In Wisconsin.—At Green Bay on Monday, the 22d day of October, and the 5th of November next; at Milwaukie on the 19th of November, and the 3d day of December.

In Iowa.—At Dubuque on the 5th, and at Burlington on the 10th of November.

In Illinois.—At Danville on the 5th, at Chicago on the 19th, and at Quincy on the 5th of November.

In Missouri.—At St. Louis on the 5th, at Lexington on the 12th, at Jackson on the 19th, at Fayette on the 9th of November; at Palmyra on the 29th of October; at Springfield on the 3d of December.

In Ohio.—At Bucyrus on the 5th of October.

Poetry.

LAST WORDS.

BY T. F. OUSELEY.

When the receding shore
Of dearest home dims on the anxious sight,
The bravest hearts deplore
The parting of the soul—the farewell blight;
Still hope will peace restore,
As midnight mourners yearn for morning's light.

The garden flow'rets die,
Leaves fade—the rippling rivulets are still;
Darkness o'erveils the sky;
E'en birds have ceased their sweet melodious trill;
Yet spring will beautify,
And *they* return; for such is Nature's will.

These will again renew,
The birds their songs, the trees their leaves, the flowers
Bloom in their rainbow hue;
And silver streams, fed by the summer showers,
Sing to the Heaven's calm blue;
But these are not of us, they are not *ours*.

Ours are the dearest ties:
Once fled, what voice the lost one can recall?
In climes beyond the skies
The spirit soars, too purified to fall.
Memory alone can rise
Upon the wings of Love—yes, that is all.

The last, the tristful scene,
When friends are gathered round the silent bed;
When SHE, alone serene,
Smiles while their tears in agony are shed;
Shall we not comfort glean,
To know eternal bliss awaits the dead?

The kind familar face
Yet miss we from our own domestic hearth;
We mourn the vacant space,
And all the sunshine of *past* joyous mirth.
No more can we replace
Her our hearth loved above all things of earth.

The faint LAST WORDS we hear
From the fond lips of the departing one,
Whisper "She is not here!"
Assure us that for ever she is gone.
Still will we hold them dear,
When semblance fades, they're left to dwell upon.

From the Bradford Gazette.

A GOOD SUGGESTION.

In traversing the public works, the Canal Commissioners have seen with regret, the great want of literary and moral instruction among the children of the laborers. They are numerous, and much exposed to unhappy influences. If left without mental and moral culture, they are destined to bring evil upon the community, misery upon themselves, and shame upon their parents. If rightly educated, they may become ornaments of society, and the comfort and stay of their friends. Many of them are distant from public schools, and their parents are unable to provide them with suitable instruction. To the contractors who are dealing in large sums of money, a monthly or quarterly contribution, sufficient to employ competent female teachers to instruct them all, would be but an unregarded trifle. It is therefore respectfully suggested to the contractors on all the public works, when the children of the laborers are not within convenient distance of free schools, to establish temporary schools for their instruction. When the work is so scattered or light as not to afford other schools, Sunday schools at least might be provided. No doubt, if the suggestion were made to them, the workmen would be willing to allow the contractors to retain a small sum monthly to defray the expenses of occasional religious instruction; towards which it is not doubted the contractors would be willing to contribute liberally. If clergymen were thus induced to visit the lines, much good might be done, especially if no regard would be paid to sects, except to procure those whose views and feelings were in conformity with the religious education of the laborers. The board are aware that they possess no legal authority to make or enforce the arrangements above specified; but they have deemed it their duty to submit the recommendation to the judgment and liberality of the contractors.

THADDEUS STEVENS.

Tunkhannock, July 30, 1838.

DEATH OF DAPONTE.

Signor Lorenzo Daponte long a resident of New York, died in that city on Friday, at the advanced age of 90. His celebrated Opera, written for Mozart, has given him a name all over the world. The Sunday Morning News states that he was a Venetian and native of *Ceneda*, educated for the church and afterwards from his fine poetic talents and passion for music, that he became a prominent person in the court of the Emperor, Joseph II, of Austria. Under his special protection, he formed a close friendship with the celebrated Mozart, which led to the production of these admired Operas, Giovanni, Marriage of Figaro, &c. in which the poetry of Daponte is no less eternized by its own beauties than by the divine music in which it is embalmed. After the decease of Mozart, who died in his friend Daponte's arms, the poet went to London, and there for years was intimately associated with the early efforts to introduce a more perfect Italian Opera. From thence Signor Daponte came to America, where he has resided 32 years, chiefly in New York, and to his indefatigable exertions, commanding talents, and profound literary attainments, are we mainly indebted for the taste every where diffused in our country for the music and language of his native land. He has been the Cadmus to whom we owe an unpayable debt for these inappreciable gifts. His memory will endure; for both his native and adopted country have been honoured by his disinterested labours and passionate devotion to the arts which he cultivated. As a Latin and Hebrew scholar he had perhaps no equal or superior here.

Nothing could surpass his love for the language of Petrarch and Dante; and there is no sacrifice which he was not willing to make for the promotion of Italian Literature. He imported very many volumes from Europe; and he introduced some five years ago, an Italian Operatic Corps. By this last effort to gratify the Americans his little fortune was greatly impaired.

Lorenzo Daponte was second only to Colombo, his poetical and bosom friend. His works are numerous. They embrace thirty operas, one tragedy, and many other poems, with his memoirs in three volumes. All the poetry he composed in America is contained in one book, and among the poems, is a translation of Byron's "Prophecy of Dante," with a poetical Letter addressed to the author of Childe Harold, part of which is translated by his highly gifted daughter, into English verse. One of the most characteristic features of this good man, was his love of country, and never has the following beautiful verse been more fully realized than in Daponte:

"a touts les cœurs bien nès, que la patrie est chere."

From a London Paper.

THE POWERS OF MEMORY AND TOUCH.

Last Monday night, a truly singular display of natural capabilities took place at the Argyle Rooms, in Regent street. The Rabbi Hersh Danemark, a Professor of Hebrew and Rabbinical literature, from Stutchim, in Poland, appeared on a small platform before an auditory, apparently very familiar with the Hebrew language and literature. He was accompanied by Professor Breslau as interpreter, who stated the Rabbi's willingness to recite any portion of the Talmud which might be demanded by any one amongst his auditory, who would merely state the number of the page and line at which he wished him to commence.

The Rabbi is a middle-sized man, rather slender, with a sallow drooping cast of countenance, terminated by a small sharp beard. His eye is dark and little seen, but always quick and confident; his forehead retreating, and his head particularly high in the region of veneration, firmness, self-esteem, and love of approbation. The perceptive organs are well developed; order is particularly full, but number is moderate, and, stranger still, the position of the eyes affords no indication of any remarkable fulness of language. His coal-black hair was nearly covered by a velvet cap. One nicely curled lock fell down on each side, and served as a substitute for whiskers.

He declares himself to be twenty-four years old, but looks 28 or 30. He wore a silk pelisse, or surplice, which reached to his feet fastened round his waist by a gold wrought girdle. He replied to the questions put by numbers of his auditory, in a loud, confident voice, walking to and fro on his little stage, often stopping to command silence amongst his noisy audience, and continuing to chaunt his question with a rapidity which his rival professors, who undertook the task of reading, seemed scarcely able to keep pace with. His rough pronunciation and voluble delivery more resembled the continuous outpouring of waters which had burst their bounds than any thing we ever heard.

It would be endless to detail the queries and replies that occurred during the examination of an hour and a half, and which fully satisfied all present that he had the seven volumes folio of the Talmud (notes, text, and commentary,) by heart, not merely consecutively, but in any order; that he knew the contents of every line taken numerically on every page, and, in short, knew the place of every word, in every line, in every one of its seven thousand pages!* The proof was that he permitted any body to stick a pin through any number of leaves, and then freely and unerringly told the word punctured on any given page!

The books used in this examination were seven volumes of the Talmud, of the Berlin and Frankfort edition, supplied by an individual present desirous of testing his powers; but the Rabbi declared his willingness to answer questions according to any edition that any body might present to him. He professes to know thus by rote the Mishava also; in short, 8,000 pages of Hebrew, which he can repeat in any quantity, and commencing in any place that any body pleases.

But perhaps a more singular capability than even this extraordinary power of memory was developed in a subsequent illustration of the Rabbi's powers. He requested any person merely to insert his fingers into one of the thick volumes of the Talmud, and several times astonished his assistants by informing them what words were touched by their fingers in these blind and random *sortes Talmudiana*.

The writer of this notice made one amongst these essayists, and observed that the Rabbi also inserted his fingers, and felt carefully, though quickly, the marginal commentaries adjacent to the edge of the leaf, and then boldly pronounced the number of the page on the passage thus hit upon! No sense but that of touch (that we are aware of) could have possibly aided in his divination of these still unopened pages! Several of the spectators (who certainly did not look beneath the surface) exclaimed in astonishment at his surprising powers of sight, in being able to count the leaves in a mass, off hand, by their edges. We, however, felt tolerably certain that the exercises of very susceptible powers of feeling was the *modus operandi* in this particular. We should have been happy to bear testimony to the correctness of the Rabbi's powers of divination in these oracular doings, but not being versed in Hebrew literature, (and equally ignorant of Chaldee, Persian, Arabic, Russ, and Polish, the only tongues which the Rabbi spoke,) we were obliged to rest content with the satisfaction displayed by the erudite individuals who had taken an active part in the examination of the Rabbi, amongst whom were Professors Breslau and Sampson, Mr. Leo, reader to the Western Synagogue, and Mr. Lindenthal, secretary to the New Synagogue.

The audience was by no means so numerous as might be expected, from the nature of the announcement, which, in addition to the wonders of memory, led the public to expect some astonishing exhibitions of the power of sight. This latter display was, however, confined to the rapid inspection and estimate of the number of lines in any printed page presented to his view. This operation he certainly accomplished in a quick and surprisingly exact manner, guessing off hand, in perhaps half the time that even very ready reckoners could, to within one line in 50 or 60; but this performance, clever as it was, scarce deserved to be mentioned in connexion with the almost miraculous retention and precision of memory evinced by his repetition of the Talmud.

The Rabbi declares that he possesses certificates from the Emperor of Russia, the King of Prussia, the King of Saxony, and Prince Paskewitch, &c. At Warsaw, it appears, he exhibited one of his extraordinary efforts of memory. The muster roll of more than 200 soldiers was called over, when he immediately repeated it forward and backward, without an error.

PUNCTUALITY.

It has justly been said that punctuality is more precious than gold, and that like the precious metal, its value increases with its scarcity. After all which has been said on this subject, and after the importance of the practice in question has been so universally acknowledged, it is astonishing that we do not find a greater number of persons to maintain a convenient and obliging virtue, which is so essential to the welfare of a plodding, trading community, like our own. It is also, if we are not mistaken, a painful fact, that so far from the boasted spirit of improvement having reached us in this particular, we have greatly degenerated from the good, prompt habits of our ancestors. Certainly, this ought not so to be.

We have no wish to be censorious; but only desire to state simple facts, upon this point. We ask our reader, then, whatever may be his occupation or profession, if he has not suffered from unpardonable negligence, in this particular, either in himself or others. A neighbour agrees to meet you at your house, in a morning, before you shall leave it for your daily business. You wait a half an hour, perhaps an hour, for this purpose; but no neighbour arrives. Impatient of the hindrance, you go forth to your labours without having seen your tardy friend. Soon after you are gone, he calls at your house, of course to no purpose but to be ascertained of his negligence and folly. There may have been important business pending between yourself and neighbour, requiring immediate attention. By this delay, then, he has probably not only robbed you of your time, and diminished your confidence in him, but also seriously impaired your interest, not to mention the equal if not greater injury done to himself, by indulgence in this evil habit.

This erroneous habit pervades all orders, and every department of business. Our system of public travelling is almost a sole exception. Stages, steamboats, and railway-cars are usually punctual in their hours of arrival and departure.

A lack of punctuality seems the more inexcusable because it is almost always wholly unnecessary. Why is it not as easy, when we know we have something to do, to perform it at the time, as to postpone it to the last moment in which it can be done. You will see some people who appear to be destined to be the last in every thing. They are the last to rise in the morning; the last to perform their work, and the last to retire. They invariably enter church after the services are commenced; and if they are to make a trip by stage, car, or steamboats, they are sure to arrive just when the conveyance is beyond sight and call. Such persons are frequently hurried; for improvidence of time begets a habit of being so. The most distinguished persons who have ever lived, have been remarkable for the observance of punctuality. This was a well-known trait in our own Washington and Franklin. It has always been so with those ministers of the gospel, generally, who have been most useful, and most abundantly blessed in their evangelical labours. And this virtue will almost invariably appear in a truly valuable and respectable character. We believe that the neglect of it is a moral offence. Certainly it is worth the while of every one to secure an attainment so valuable to all the interests of society; so conducive to our own prosperity, and so congenial with the spirit of our blessed religion.—*Christian Watchman.*

* A volume of the Talmud contains, on an average, from eight hundred to a thousand pages, each page averaging sixty to seventy lines of text, as many of comment and as many of notes.

From the Journal of Health.

CLEAN CELLARS.

The damp and foul air, and the vegetable and other substances in a state of corruption, which are not unfrequently allowed to accumulate in the cellars and vaults attached to dwelling houses, may become, at the present season of the year, a very fruitful, though unsuspected, source of disease. The attention of every housekeeper should, therefore, be particularly directed to the condition of his cellar, and precautions should at once be taken to free it from every species of filth or corruptible matter. It is in vain to expect that all the advantages resulting from domestic cleanliness shall be realized when the dirt, carefully expelled from the parlours and sitting rooms, is permitted to take undisturbed possession of the less frequented parts of our dwellings. To preserve health, the process of purification must visit every apartment from the garret to the cellar. The latter, in particular, should be swept daily, and the dirt thus collected immediately removed. The windows should be so constructed as to allow of a free draught of air passing through the whole extent of the cellar, besides which, to insure perfect ventilation and dryness, the door should be kept open several hours every day, excepting in damp or wet weather. Whitewashing with lime the walls of the apartment, is an excellent means of purification, and should, on that account, be performed at least once every spring and summer. If the cellar contain provisions or other articles liable to decomposition, the use, during warm weather, of the chloride of lime, or of soda, either in solution or powder, sprinkled over the floor, will prevent the production of any deleterious effluvia.

Cellars into which water is liable to penetrate, demand very particular care. For if it be allowed to remain, or cannot be got rid of, in summer, it soon becomes offensive, precisely in the same manner as the bilge water of a ship, and emits a gaseous poison, by which disease and death may be spread over a whole neighbourhood. No trouble or expense should therefore be spared to prevent the entrance of the water into the cellar, or to drain it off by means of sinks penetrating to a stratum of gravel. Until this can be effected, the free use of the chloride of lime, or of soda, will completely obviate any unpleasant or injurious exhalations from being produced, even during the hottest weather.—See our first volume, article "*Purifying and Disinfecting Agents,*" p. 359–60.

AGRICULTURAL.

THE STRAWBERRY.

As the present month and the beginning of September, is the best season for making strawberry beds, some remarks as to varieties and the mode of culture may not be unacceptable.

The fruit of the strawberry is almost universally esteemed; and is prized as well for its delicious flavor, as for its tendency to promote health, and for its efficacy in mitigating or curing certain diseases. The berries are almost wholly soluble in the stomach, and neither there or elsewhere do they undergo the acetous fermentation. They dissolve the tartareous incrustations of the teeth. They promote perspiration. When used largely they have given relief to those afflicted with the gout; and Hoffman states that he has known consumptive people cured by them. The principal species and varieties are—

1. *Wood*, with oval serrated leaves; the fruit round and small, and white and green. Native of Britain.

2. *Scarlet*, with leaves like the preceding, roundish and scarlet coloured. Native of North America. Varieties; early scarlet, Wilmot's late, common late, Wilmot's scarlet.

3. *Roseberry.* A Scotch seedling. The plants have few roundish leaves, larger fruit than the scarlet, and are very prolific. Continues bearing till August.

4. *Dowton.* Fruit large, irregular and coxcomb-like; leaves large; plants hardy; and although prolific in England, has not proved so with us. We have grown a berry that measured 5¾ inches.

5. *Carolina*, or *Bostock.*

6. *Musky* or *Hautboy*; with oval, rough, javelin edged leaves, the fruit large, of a pale red.

7. *Chili;* with large oval, thick hairy leaves and large flowers; the fruit large and very firm. A native of Chili.

8. *Keen's Imperial*, or *New Chili*; a large showy fruit, of great repute in England, but not so much esteemed here.

9. *Pine;* the leaves small and delicate. There are two sorts, the red and the white, or greenish tinted, of the most rich flavoured fruit. The Methven Castle belongs to this class. South America.

10. *Alpine*, or *prolific*, or *monthly;* commonly lasts from June to October, two sorts, white and red. The Alps.

11. *One leaved;* the pulp of the fruit pink coloured. South America.

We received twelve kinds of select fruit from the London Horticultural Society in 1825 but continue to cultivate in our garden only the Methven and scarlet, the latter coming in use ten or fourteen days before the former—both abundantly prolific. Some of our beds are six years old, and they have produced as abundantly this as in any former year. We ascribe this continued productiveness to our putting in horn shavings annually between the beds, and strewing upon the latter in autumn tan from the morocco leather factory. The Methven is in bearing about two weeks; we have had 47 berries that weighed a pound, many that measured over four, and one that measured five and one quarter inches in diameter. Our practice is to clean the alleys and beds before the blossoms show, to leave the runners till the fruiting season is over, and after that to take off those that intrude upon the alleys, and to dung and dig these.

The strawberry multiplies rapidly by suckers or stolens, and may be transplanted as soon as the leaves have grown at the joints, although the roots are but imperfectly formed. If planted out in this month, they will give a partial crop the next season, and will be in high perfection the second year.

Mr. Keen, near London, who appropriates acres to the growth of this fruit, recommends that the pine be grown in a light loam, though no kind will grow better in a stiff one. The imperial and scarlets like a similar soil. The hautboys like a light soil. The wood strawberry is generally raised from seed, and the Alpine always. The seed is best sown as soon as the fruit ripens; the plants to be set in fruit beds the spring following. Our own experience leads us to recommend, that the pines and scarlets be planted in a loose, rich, and pretty moist soil, our climate being dryer than that of Britain, and the strawberry demanding a great supply of moisture when fruiting.

The mode of planting is generally in beds containing two, three, or four rows, with alleys of two feet between them. The soil should be well dug and pulverized, and the situations open and exposed to the sun. The larger growing kinds may have intervals of two feet between the rows, and of 18 inches between the plants in the rows; the smaller growing kinds may be planted closer. Keen cuts the runners three times in a season—we cut them but once, and leave then the new plants that take root in the beds, mostly to grow. His culture may be the most perfect, but ours is attended with the least labour, the cost of which is there trival to what it is here. Keen plants the pines and hautboys 2 feet by 18 inches apart, and the scarlets 20 by 18 inches. He found among the many different kinds of hautboys, one which had the male blossom on one plant and the female on another: and experience soon taught him, that to render them fruitful, it was necessary to mix the two kinds in his beds, in the proportion of one male and eight females. Mr. Langworthy, of Cincinnati, and Mr. Dowing of Newburgh, that the male and female blossoms grow on different plants, in other kinds of strawberry; but our limited experience has not enabled us yet to confirm their opinions. The duration of most kinds with Mr. Keen, is three years—the wood strawberry and alpine, two years. The latter bears fruit the first year after sowing.

The general dependence, in the country, for the strawberry, has been upon those growing wild in the fields; but independent of the fact, that their fruit cannot grow where the farm is well managed, the extra trouble of gathering them in meadows is more than equivalent to the labour of taking care of them in the garden.

With regard to manure for strawberry beds, such are to be preferred as are cool, and free from the seeds of weeds. Cow manure is preferable to that of horse. Bone dust and horn shavings are excellent, if not applied in too large quantity. A bushel and a half of either should go as far as a load of long dung. For top-dressing the beds in autumn there is nothing better than tan, that from the morocco leather factory being preferable. The tan smothers weeds, keeps the soil moist, the berries clean, and seems withal, to afford the specific food of the plant. It is recommended to cover strawberry beds *lightly* with straw, in the spring, and burn it off, which destroys the seeds of weeds, &c. We have been cruelly censured for this recommendation, by one who unwittingly burnt *piles* of straw upon his beds, and consequently destroyed his plants.—*Cultivator.*

Internal Improvements and Statistics.

COAL REGIONS OF MAHANOY AND SHAMOKIN.

A gentleman of our acquaintance has placed in the Merchants' Exchange, a map of the "coal township" in Northumberland county, in which are the immense coal fields that yield such abundant supplies of excellent anthracite. With this map is also a geological section, from Sunbury through the "coal measures," exhibiting the thickness of some of the coal veins.—The map will show the contiguity of those mines to the rivers and rail roads, and the means of attaining a good and a ready market. The object in placing these drawings before the public, is to call attention to their importance and general value.

The Mahanoy and Shamokin coal fields commence about eight miles from the mouth of the Big Mahanoy Creek, which empties itself into the Susquehanna ten miles below Sunbury and forty miles above Harrisburg, and extends eastward towards Girardville, bounded on each side by the Line and Mahanoy mountains.

The veins of coal in this region are numerous and easily accessible, of a superior quality, bearing transportation well. Most of the veins are as hard as the Schuylkill, though more imflammable, leaving but very little residuum, and well adapted to engines and manufactories been tested with the *hot* blast. The facility with which it ignites, and, at the same time, its *durability*, will no doubt give it a preference over every other coal, especially for the above purposes. It is preferred to other coal at the steam mill and foundery in Milton, Pennsylvania, and also extensively used about the surrounding country. The veins vary from four to upwards of fifty feet in thickness, at an angle of from 5 to 60 degrees dip; specific gravity from 1.25 to 1.35, that of the Schuylkill, which is lighter than the Lehigh, being 1.45. Both white and red ash coal exist here. Timber of fine quality abundant, and plenty of water power for saw mills and furnaces. The Sunbury branch of the Danville and Pottsville Rail Road is now completed three miles into the coal region, and already much coal has been transported on it to the canal at the Sunbury basin. This basin is nineteen miles from the external boundary of the coal fields, three quarters of a mile wide, and two miles and a half in length. A locomotive will be put on the road this summer. Sunbury is situated fifty miles above Harrisburg, and the coal may be brought to this city by way of the Union Canal. There is a charter for a company to improve the navigation of the Big Mahanoy, wherein coal may be taken down from the western portion of this region, and be 20 miles nearer to market. Iron ore and fire clay of superior quality are also found in abundance here. The town of Shamokin is rapidly advancing—this place was only commenced two years since, and is situated on the rail road twenty miles from Sunbury, in the coal region.—*U. States Gazette.*

SOUTH BY STEAM.

A gentleman from North Carolina has handed us a map exhibiting the routes as completed, in progress, or in contemplation, for steam transportation to the south. Every body knows that the chain of steam communication is complete to Baltimore, and thence to Norfolk in one direction, and to Washington and thence to Potomac Creek, near Fredericksburg, in another. On the latter route a railroad is completed part of the way, and will soon be all the way to Halifax on the Roanoake river. On the other route a railroad will also soon be completed from Norfolk to the same point on the Roanoake. Thence to Wilmington, North Carolina, there is a rail road in progress, and for a considerable portion of the way completed. To this point it may be expected all the works will be ready for use by the end of next year. From Wilmington to Charleston a railroad is contemplated, and a line of steamboats is already in successful operation, which, running as they do near the shore all the way, will be likely to be less objectionable to passengers than most open sea navigation. From Charleston to Augusta a railroad has for some years been in successful operation. When the railroads are completed which we have named above, the passage may be made from Augusta to Boston in three days and nights, the nights being spent in steamboats, and of course in sleep. Leaving Augusta in the morning, you come on as follows:

	Miles.
To Charleston 1st day,	130
Wilmington 1st night,	150
Norfolk 2d day,	240
Baltimore 2d night,	170
New York 3d day,	190
Boston 3d night,	210
	1090

The railroad by Richmond and Washington would afford equal and perhaps greater speed. We have selected that by Norfolk, merely to get a night's sleep on the Chesapeake. Such a line of communication to be traversed so rapidly and with so little fatigue, is not to be found on the earth beside; and all done, not by autocrats or kings, but by individuals, stimulated by nothing but the genius of our free institutions. New Orleans is within two days of Augusta, when a railroad has been made on to the Gulf of Mexico. We might have extended our table to the Kennebec River on the east, for steamboats run thither from Boston, and a rail-road is just completed to Salem, and is in progress to Portland.—*Jour. of Commerce.*

WHEELING.

"Having a few days since, (says the editor of the Wheeling Gazette,) occasion to walk, on business, from one end of our city to the other, that is, from Lambdin's paper mill to Agnew & Co.'s foundry, *a distance of two miles*, we were much pleased and surprised at witnessing the works of improvement now going on in our streets. In every quarter there is grading and Macadamizing. A hollow being filled here, a hill cut down there—a sewer being constructed in that place, and a bridge in this," &c.

What an idea do the above few lines give of the growth of our great transmontane country. Here is a city risen up (one of a hundred) on the bank of the Ohio, *two miles long*, which probably many passably intelligent men on the seaboard suppose (from its name, perhaps) to be little more than a wagon stand. We remember, some eight or ten years ago, buying a set of beautiful cut-glass, manufactured at Wheeling, (which we bought, we believe, chiefly because it was produced there,) which many persons wondered at as much as the French custom-house officer did when the American ship captain informed him that his port of clearance was Pittsburg, and pointed it out to him on the map, three thousand miles from the sea.—*National Intelligencer.*

LOWELL.

The correspondent of the United States Gazette gives the following statistical information in describing his visit to Lowell:

"There are ten principal establishments, with an aggregate capital of $8,250,000. These employ in their operations 28 mills exclusive of printeries, &c. The whole number of looms is 4861, and of spindles 150,404. Of females employed there are 6295; of males 2047. The annual product of all the mills, in yards, is 51,147,200. The annual consumption of cotton is 16,161,600 lbs. or 44,769 bales; of wool, 600,000 lbs. The kinds of goods manufactured are calicoes, sheetings, shirtings, drillings, carpetings, rugs, negro cloth, broad cloth, cassimeres, and machinery of various sorts. The consumption of anthracite coal per annum is 11,009 tons; of charcoal 500,000 bushels; of wood, 4,810 cords; of oil, (sperm and olive) 63,489 gallons; of starch, 510,000 lbs. and of flour for starch, 3,800 bbls. The averages wages of females per week, clear of board, is $1 75; of males, 80 cents per day. Persons employed by the companies are paid at the close of each month; the average amount of wages per month is $106,000."

The Milledgeville Journal of the 14th instant states that Major Crawford, President of the Board of Commissioners of Internal Improvement, has succeeded in negotiating in New York a loan of half a million of dollars, to carry on the Western and Atlantic rail-road now in progress by the State of Georgia, from the Tennessee line to the Chattahoochee.

SALES OF LANDS AT AUCTION.—The amount of the sales of lands at auction in the city of New York, for the quarter ending on the 31st of March, 1836, was $8,247,700

Do for the quarter ending June 20, 1836 8,325,849

Total sales in 6 months $16,573,549

Amount of sales for quarter ending 31st March, 1838, $966,196

Do for quarter ending 30th June, 1838, 379,750

1,345,946

Decrease for 6 months in 1838 compared with 1836, $15,227,603

[*Albany Argus.*

THE ALLEGHANY RIVER.—It is generally known that a survey of this noble river was made last summer by authority of Congress, from the mouth of Potato Creek, some miles above the town of Olean, New-York, to the mouth of French creek, and from the last named point to Pittsburgh the report of Col. Kearney, who surveyed this part of the river some years since, was adopted. The object of both these surveys was to ascertain the practicability and probable expense of rendering it a good steamboat navigation. Both reports are highly favorable, and state that for a comparatively trifling sum the river could be rendered a good steamboat navigation from Pittsburgh to Olean.

Olean is the point at which the great Hudson and Erie Rail Road, and the Rochester and Olean Canal reach the Alleghany river. Both these improvements are in progress and will be completed in two or three years or perhaps less. When these works shall be completed, and the river improved, an immense trade and intercourse will immediately follow. Long before these improvements can be completed, a rail road will be made from Boston to Albany, so that we shall have a direct communication from this city by Steamboat and Rail Road both to Boston and New-York, and in fact to the whole eastern section of the Union. There is no other route so well calculated to secure the trade and travel between that section and the valley of the Ohio.

We call attention to this matter now for the purpose of keeping it in mind; for we hope to see a vigorous and united effort to obtain, at the next session of Congress, a liberal appropriation towards it. It is truly a national work, for it will open an uninterrupted water communication from Vermont to Louisiana, and from the Atlantic to the farthest west. All that is needed to secure its early completion is to point out to the representatives of the States interested the great importance and advantages of the work, and to show them how easily it can be done.

Pittsburgh is peculiarly interested in it, and ought to be the first to move. A convention might be useful; but an extensive correspondence, and a well written memorial would answer every purpose. We commend the subject to our Board of Trade.

[*Pittsburgh Advocate.*

THE TUNNEL ON THE HARRISBURG AND LANCASTER RAIL ROAD.—We learn with pleasure, that the tunnel on the Harrisburg and Lancaster Rail Road is now completed, with the exception of one façade. The passengers are now conveyed directly through it, and the whole distance between Lancaster and Harrisburg is now run in one hour and twenty minutes; and passengers leaving this city at 6 o'clock, A. M. arrive at Harrisburg at 2 o'clock, P. M. Since last Saturday, the cars have used the tunnel, and we may congratulate the travelling public upon the completion of a work that renders a journey to Harrisburg a pleasure.

Praise is due to the officers of the company, for their perseverance under difficulties of a most vexatious kind.

A company has been formed at New Orleans for the construction of a Railroad from that city to the Gulf of Mexico and Lake Borgne. The State has subscribed two hundred thousand dollars to the undertaking, and individual subscriptions to the amount of two hundred and sixty thousand dollars have been obtained.

DEATHS in the city of New York during the 32 years ending December, 1836, were

By drinking cold water, 274 or as 1 in 440.45

By Intemperance and Delirium Tremens, 1.728 or as 1 in 69.84

By Consumption, 24,883 or as 1 in 4.85

TIGHT LACING.—A lady of high talents (Mrs. L. H. Sigourney) writes as follows: Habits of tight lacing are the more dangerous, because no one will acknowledge them. Those evils that shun the light and shelter themselves in subterfuges are ever the most difficult to remedy. A great part of that energy which might tend to reform, is wasted in helping them to find their hiding places. Has any young lady been known to acknowledge that she was destroying herself; that she was *even uncomfortable* from tight lacing? Yet the *suppressed* sigh, the *suffused countenance*, the CONSTRAINED MOVEMENT, *expresses what the lips deny.* Pulmonary and spinal diseases, lunacy and the grave, reveal the rest."

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